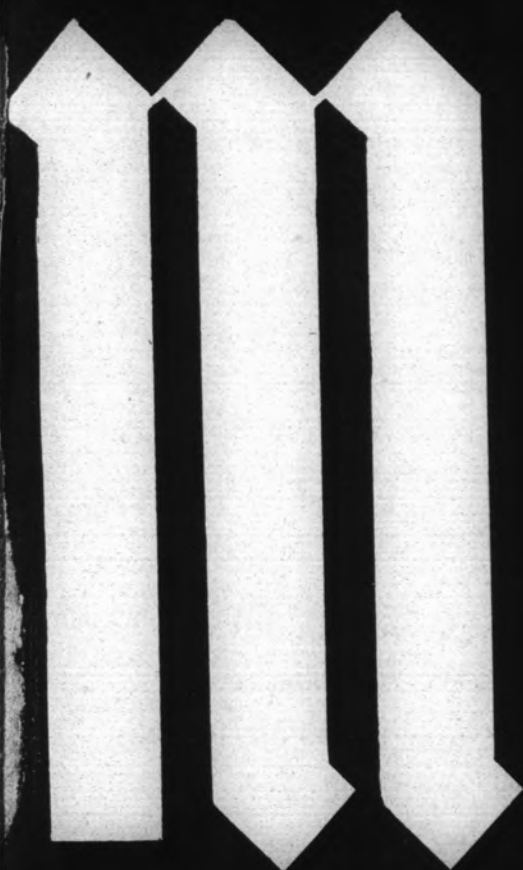
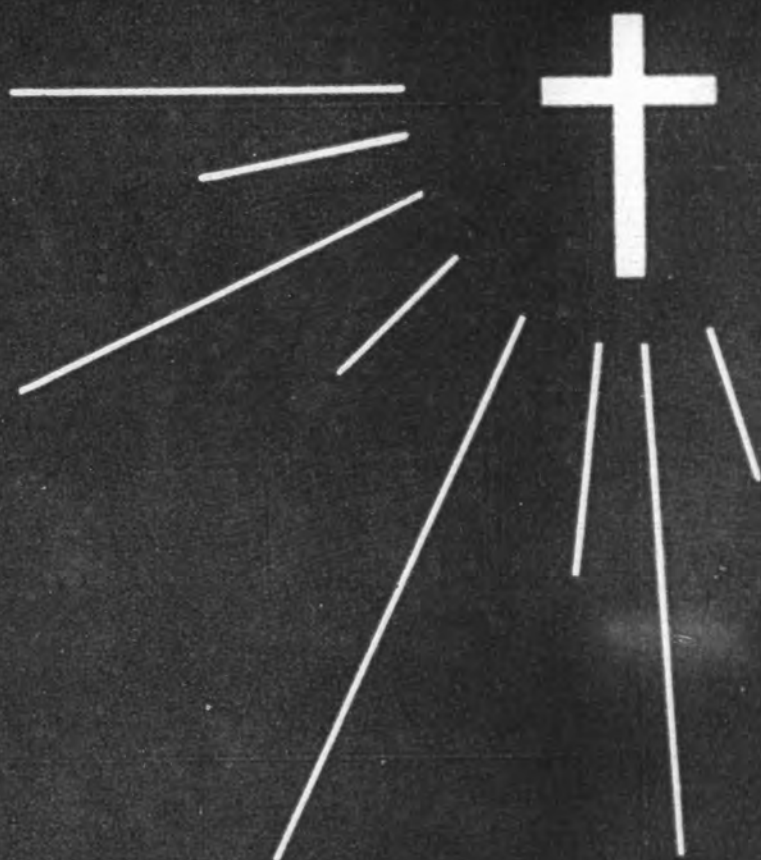


*St. Augustine's*



BOY SCOUT TROOP OF IMMACULATE HEART OF MARY SCHOOL  
Lafayette, La., Father Maxine Williams, S.V. D., Scoutmaster

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MESSENGER

ST.  
AUGUSTINE'S  
SEMINARY  
BAY SAINT LOUIS, MISS.

PUBLICATION OFFICE  
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Vol. XXIII

No. 1

JANUARY, 1945

Postmaster: See inside cover



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ST. AUGUSTINE'S SEMINARY  
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Serve God with the

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OF THE SOCIETY OF THE DIVINE WORD

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**MOTIVE** — For love of God to consecrate one's life to Him in the religious state

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PUBLISHED  
TO MAKE THE  
WORK OF THE  
CATHOLIC  
CHURCH  
AMONG  
NEGROES  
BETTER  
KNOWN

# ● *St. Augustine's* ● **MESSENGER**

"The Magazine with a Message"

TO AID THE  
Cause for which  
S.V.D.  
MISSIONARIES  
ARE WORKING —  
MORE  
NEGRO PRIESTS  
AND  
RELIGIOUS

A Catholic magazine, published monthly, except July and August, at Techny, Ill., by St. Augustine's Seminary, Bay St. Louis, Mississippi. Subscription \$1.00 a year. Proceeds are used for the education of colored students for the priesthood.

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Editor: CLARENCE J. HOWARD, S.V.D.  
ST. AUGUSTINE'S SEMINARY BAY SAINT LOUIS, MISS.

Volume XXIII

JANUARY, 1945

Number 1

## *Editorial:* 25th ANNIVERSARY YEAR

This new year of 1945 marks the Silver Jubilee of the founding of St. Augustine's Seminary, Bay Saint Louis, Miss. Twenty-five years ago, in 1920, the Missionaries of the Divine Word established this unique institution in America — a seminary for the education and training of colored candidates for the Catholic priesthood.

In the year in which St. Augustine's Seminary was first established there were just four colored priests in the United States: Fathers Charles Uncles, S.S.J., John Dorsey, S.S.J., John Burgess, C.S.Sp., and Stephen Theobald. Fourteen years later, in 1934, when the first four seminarians of St. Augustine's were ready for ordination, there were only two other colored priests still living in this country — Father Norman Duckette and Father Charles Logan. Today there are twenty colored priests in the United States — one is being ordained this

month at St. Augustine's — and seven others have gone to do missionary work in the British West Indies, British Honduras and Africa.

Some seventy other Negro seminarians are at present pursuing their priestly studies with the Fathers of the Divine Word, who a quarter of a century ago saw the necessity of colored priests for the successful advancement of colored mission work.

A public celebration to commemorate this 25th Anniversary will be held at St. Augustine's Seminary on October 16 of this year.

We wish to take this occasion to thank especially those who believed in us from the beginning when results were not so apparent, and who stuck by us through thick and thin. And we beg all to join with us during this Jubilee year in praying for the continued success of St. Augustine's Seminary.

# HAPPY NEW YEAR!



# PROGRESS in the COLORED MISSIONS

CLARENCE J. HOWARD, S.V.D.

- 9 New Missions, 7 Schools, a Hospital, Clinic,
- and 4 Centers were opened during 1944

During the past year of 1944, at least 9 new Negro Missions were started in various parts of the country, and 7 new mission schools were started in places where before there were no Catholic schools for colored children. And besides these a 68-bed hospital, a clinic and 4 catechetical centers were opened.

Because of priority restrictions and construction difficulties some of the new missions were begun in rented buildings. Of eight mission chapels built or dedicated last year, three were in missions previously established, namely: Holy Ghost Chapel in Detroit, Mich., under the direction of the Holy Ghost Fathers; St. Matthew's Church in Col-

lington, Md., under the direction of the Josephite Fathers; and the Church of the Holy Martyrs of Uganda, El Dorado, Ark., under the direction of diocesan priests. The other five are: St. John the Baptist Church in Lake Village, Ark., under the direction of the Franciscan Fathers; St. Alphonsus' Chapel in Newport News, Va., under the direction of the Redemptorists; a mission chapel in Shreveport, La., under the direction of the Holy Ghost Fathers; St. Augustine's Chapel in Youngstown, Ohio, and Blessed Martin's Chapel in Indianapolis, Ind., under the direction of diocesan priests.

The accent seemed to be on



ST. JOSEPH'S CONVENT, Tuskegee, Ala., built this year for the Dominican Sisters. The Sisters take care of 50 kindergartners in the church basement, and teach a 1st grade class in a classroom in the convent



## ST. AUGUSTINE'S MESSENGER



**TEACHING THE DOCTRINES OF THE CHURCH IN A TENT** is what Father Frederick Gilbert, O.M.I., has been doing in Valdosta, Ga., since he first started a mission there in 1943. A small church is now being built for the mission

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Four other new school buildings were either built or acquired by already existing parochial schools: at St. Francis' Mission in Yazoo City, Miss., the Divine Word Missionaries erected a modern brick high school, staffed by Franciscan Sisters (Milwaukee, Wis); at St. Louis, Mo., the Divine Word Missionaries purchased two brick buildings and remodeled them into a modern high school, staffed by Sisters of the Most Precious Blood (O'Fallon, Mo.); at St. Elizabeth's in Chicago, Ill., the Divine Word Missionaries acquired the spacious brick building of

the LaSalle Extension University for a high school, with the Sisters of the Blessed Sacrament (Cornwells Heights, Pa.) as teachers; at Corpus Christi School in Chicago the Franciscan Fathers acquired the large Sinai Jewish Temple and converted it into a school, with Franciscan Sisters (Dubuque, Ia.) as teachers. New grade school buildings are being erected at present in Ensley, Ala., by the Passionist Fathers, and in Marshall, Texas, by the Josephite Fathers.

Five new communities of Sisters began their first work in the Negro Mission field last year. The Notre Dame Sisters of Cleveland, Ohio, opened St. Leo's School, Los Angeles, Calif. The Dominican Sisters of the Congregation of St. Mary of the Springs, of Columbus, Ohio, opened Blessed Martin de Porres' School, Amarillo, Texas. The Sisters of the Holy Names of Jesus and Mary, of the Oregon Province, took over the Blessed Martin de Porres' Nursery School, Portland, Ore. The Medical Mission Sisters,

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Other Sisterhoods, already engaged in Colored Mission work, expanded their activities. The Sisters of the Blessed Sacrament (Cornwells Heights, Pa.) took charge of Mother of Mercy School, Church Point, La., and St. Mathilda's School, Eunice, La., and began catechetical work among the colored in Fresno, Calif.

The Sisters of the Holy Ghost (San Antonio, Tex.) opened a school in Shreveport, La., and took charge of Our Lady of Prompt Succor School, Mansura, La.

The Sisters of St. Joseph (Rochester, N. Y.) took upon themselves the task of staffing the 68-bed Good Samaritan Hospital, newly acquired by the Edmundite Fathers in Selma, Ala.

The Missionary Servants of the Most Blessed Trinity (Holmes-

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Maryhouse, a Catholic Center for spiritual and corporal works of mercy, was opened in Minneapolis, Minn.

New missions opened during the past year are:

*Diocesan Clergy:* St. Augustine's Mission in Youngstown, Ohio; Blessed Martin's Mission in Indianapolis, Ind.; St. Benedict the Moor Center in Hartford, Conn.; and Catholic Instruction Center in Indianapolis, Ind.

*Society of St. Joseph:* Mission in Birmingham, Ala.; and Mission in Moss Point, Miss.

*Franciscan Fathers:* St. John the  
(Continued on page 14)



**THIS BUS** was purchased this year from the Philadelphia Public Service by Father Anthony Gozdzak, C.R., to transport pupils to and from his Holy Ghost Mission School in Marbury, Ala. This is one of the few busses in the South for the use of colored pupils. The Catholic schools in Natchez, Miss., New Roads, La., and Davant, La., own and operate such school busses

## Medical Mission Sisters Begin Work in Georgia

MARGARET KILLIAN

- Conduct Clinic for Colored
- In Atlanta, Ga.

On the Feast of All Saints, November 1, 1944, the Medical Mission Sisters, 8400 Pine Rd., Fox Chase, Philadelphia, opened their first Negro Mission in this country, namely a Catholic Clinic in Atlanta, Ga. This clinic was inaugurated in June 1942, the outgrowth of missionary work performed by a group of Catholic lay women, under the direction of Miss Sarah Fahy, and with the approbation of the Most Rev. Gerald P. O'Hara, D.D., Bishop of the Savannah-Atlanta Diocese. The clinic offers six medical services and is voluntarily staffed by Atlanta doctors. It is in Our Lady of Lourdes Parish, the Catholic colored parish in that city. Our Lady of Lourdes Church and School are in charge of the Fathers of the Society of African Missions.

The Sisters assigned to the new mission for the colored people in Georgia are: Sister M. Xavier, Sister M. Clare, R.N., and Sister M. Regina, R.N. Sister Clare, besides being a registered nurse, has the degree of bachelor of science in nursing education, received at the Catholic University of America. The departure ceremony took place in the chapel of the Motherhouse in Fox Chase, on October 24; the sermon, which tended to arouse interest in



Our Lady of Lourdes Clinic, Convent and Catechetical Center

the Negro apostolate, was preached by Father Gerard J. Murphy, S.J., of St. Peter's College, Jersey City, and was followed by a renewal of the religious vows.

At their Motherhouse the Medical Mission Sisters are trained in work for dispensaries, leprosaria, clinics, nursing schools, and health activities of all types. They maintain three mission hospitals in India, and recently opened their Santa Fe Catholic Maternity Institute and Catholic Clinic in Santa Fe, N. M., their first mission foundation in the United States. Their mission field is scheduled to expand to Africa when the recruits and equipment can be secured. Perhaps readers of this magazine will aid these Sisters to bring Christ's charity to the needy colored people in this and other lands. Such aid will be most welcome.



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# TWENTY-FIVE YEARS AGO

VERY REV. JOS. F. ECKERT, S.V. D.

- The beginnings were difficult
- But the fruits are justifying the effort

In the course of the new year 1945, St. Augustine's Seminary will celebrate the Silver Jubilee of its foundation. If ever an institution has reason to thank God for its existence today, it is St. Augustine's Seminary which occupies a unique and important position in the Church of America and has far-reaching influence on the success of the Negro Mission Work. The hand of Divine Providence in forming, guiding, and maintaining its establishment is visible from its very beginning, in its struggle, growth, and developments. If one considers without any bias the many difficulties and serious handicaps from "within and without" which that ever frightening specter of race prejudice produced, but which had to be overcome, St. Augustine's Seminary should even be today only a dream of some enthusiast of a native priesthood in this country.

I vividly do remember the day during the summer vacation of 1915 on which I accompanied the late Father James Wendel, S.V. D., one of our missionaries of the Negro missions at Meridian, Miss., on a begging tour from St. Mary's Mission House, Techny, Ill., to Chicago, Ill. In a fascinating way, Father Wendel related his bitter experiences, troubles, difficulties, hardships and disappointments. He lamented especially the apparent failure of his work as a convert-maker in spite of his zeal, ingenuity, and magnetic personality. He saw

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Some time ago I found among my papers a booklet, entitled "Our Negro Missions," written and published by Father Wendel about 1914 for the friends and benefactors



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and to some extent even today, I will quote some of them:

"It is a fact of long standing that everything good has its difficulties. Missionaries all over the globe could write boundless volumes about the powers of hell, sometimes, also, those of earth, that try to prevail against the 'Rock,' but in vain.

"The difficulties of a Negro missionary are certainly very peculiar; in fact, so peculiar, that it will be hard to find the brand anywhere else. They live in race prejudice. In

nearly all cases it is the difficulty of a white priest being in charge of a colored congregation. I know that everyone of our zealous priests knows or finds a way to overcome this point, nevertheless, the difficulty exists, and can be felt very markedly.

"To give an illustrative example, that better than any other shows us the point of the difficulty, I relate the following:

"Suppose, I invite a colored priest to preach at my church. The members are delighted to see one of their own race vested in the sacred vestments of Holy Church ascending the altar and the pulpit. A justified race pride makes everybody feel happy. But the pastor in charge of the congregation is white, and the first question the whites of the place will ask, is: 'Are you taking the colored priest into your house? Do you let him sleep in your rooms? etc.' I certainly answer, 'Yes;' but then I am in for the scorn and even threats, of the whites. A northerner may clasp his hands and say, priest is priest, but one who knows the southern conditions will understand that I am not exaggerating.

"The white priest is only half a priest to his colored flock. He cannot mix with them as he ought to do. If he talks to them in the streets (let alone shake hands), he is at once the object of rebuke and scorn of the passing whites. He is not allowed to say Mr. or Mrs. or Miss in public, to a member of his congregation. He has to address them with John, Pearl, etc.

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embarrassing difficulty for the white priest, which bars him from the very pulse of colored life.

*"Is, therefore, the white priest the naturally appointed pastor of the colored? No! The consequence is, that we need colored priests, who by their own birth and experience have felt the pulse of their race and have an inborn understanding for its needs and wants. (Italics ours)"*

"With greater force this illustrates the difficult position of the bishop of a mixed diocese. The Protestants have a long time solved this difficulty. They have their colored ministers and in some cases, even their colored bishops.

"As long as we can not break with the present conditions, the Church will not make the progress she is making elsewhere."

As was to be expected, Father Wendel encountered much and severe criticism in the Deep South and instead of gaining more friends to his cause, he lost some. Thank God, there has been a considerable change for the better in the attitude of the whites towards the Negroes, due undoubtedly to the splendid work of our colored priests which has won for them and their people the respect of many southerners.

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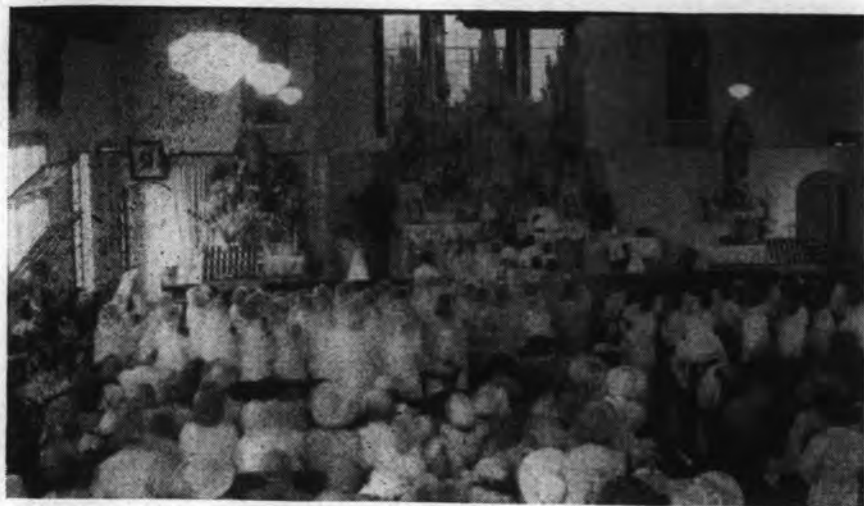
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(Continued on page 19)

# PANAMA PANORAMA

CARLOS LEWIS, S.V. D.

- Colored Missions in Panama
- Show Progress in spite of Handicaps

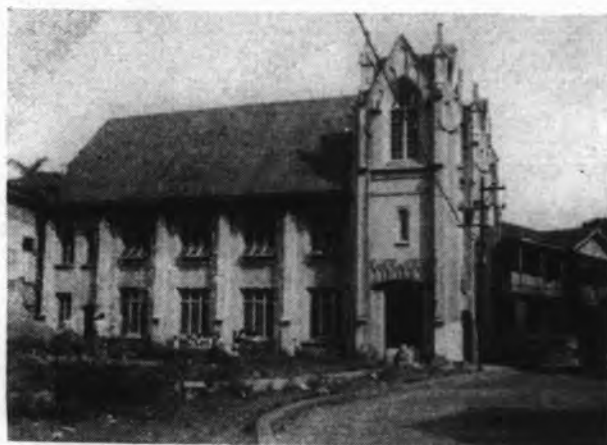


FIRST COMMUNION  
Day in St. Vincent's  
Church, Panama City,  
Panama

Below:  
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Panama

On August 15, 1939, the Panama Canal celebrated the twenty-fifth anniversary of its opening to world traffic. A modern twentieth-century liner, the *S.S. Ancon*, reenacted the transit of the first vessel which bore the same name. Today, more than ever, the Canal has gained tremendous fame because of its strategic importance. Interested as we are in the Colored Missions, it would not be out of place to take a peek into the missionary work among the Negroes of this much-publicized area. But first, let us consider the background.

The Panama Canal, as we all know, is about 50 miles long, dividing the country nearly in half and joining the Atlantic and Pacific Oceans. The territory included within five miles on each side of the Canal is known as the Canal Zone, an area leased by the United States from Panama in perpetuity. It is principally in this area (and its environs which lie in the Republic of Panama) that the American Vincentian missionaries are working among the Negroes of Panama.



The population of Panama, according to the 1941 census, is 631,637. This includes the population of the Canal Zone, 42,346, more than half of this latter number being colored. Nearly all the Negroes of Panama live either in the Canal Zone or in the adjacent cities of the republic — Panama City, the capital, on the Pacific end of the Canal, with a total population of 111,000 people, and Colon, on the Atlantic, with 45,000. Comparatively few Negroes live in the interior of the country. The Negro population of Panama is approximately 85,000. Practically all of them speak English, since they are either directly from the islands of the Caribbean,



## ST. AUGUSTINE'S MESSENGER

embarrassing difficulty for the white priest, which bars him from the very pulse of colored life.

*"Is, therefore, the white priest the naturally appointed pastor of the colored? No! The consequence is, that we need colored priests, who by their own birth and experience have felt the pulse of their race and have an inborn understanding for its needs and wants. (Italics ours)"*

"With greater force this illustrates the difficult position of the bishop of a mixed diocese. The Protestants have a long time solved this difficulty. They have their colored ministers and in some cases, even their colored bishops.

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or are native born descendants of such who came decades ago to work about the Canal during the construction era, even during the heroic but unsuccessful attempt of the French.

Balboa, the Pacific port, is the administration city of the Zone. Along the route of the Canal have been built neatly-planned settlements with well-constructed houses for the Canal Zone government employees who alone may live on the Zone. Each racial group, white and colored, has its own community.



**ST. THERESA'S CHURCH**  
La Boca, Panama Canal Zone

Each community has its churches, government-owned and -operated schools, recreational centers, and commissaries or community stores. Unfortunately, though government-employed, most of the colored people of the Zone are paid low salaries and must often struggle to make ends meet. Hence, most of the colored parishes are not self-supporting. Being a military area, the Canal Zone is not opened to private business enterprises, nor is voting allowed. The governor, usually a

colonel, is appointed by the President of the United States.

Let us now consider the missionary activity among the colored. In 1912, during the construction period, the Bishop of Panama invited the Vincentians from Philadelphia, Pa., to care for the spiritual needs of the English-speaking Catholics, both white and colored. The real pioneer of the Canal Zone missions was the Rev. J. T. McDonald, C.M., an energetic missionary who labored on the Pacific side until 1928 when he was recalled to the States. He died about five years ago and is now gratefully remembered by all those to whom he ministered.

The best known Vincentian priest ever to labor for the conquest of souls for Christ in Panama was the Rev. P. J. Burns, C.M. He came to Panama in 1915 and labored on the Atlantic side for twenty-seven years up to his death in 1942 at the age of 73. All Panama knew him as a "second St. Vincent de Paul" because of his charities. He was also a prodigious founder of churches. The six colored parishes and their out-missions, as well as the parishes for the white Catholics, in the Atlantic area, were all organized, and the edifices built, through his untiring efforts.

Nearly all of his 27 years were spent in work exclusively for the colored people who were very dear to his heart. Over 3,000 conversions are accredited to him. His death in August 1942, plunged the whole population into grief. A pilgrimage is made to his tomb each year.

Today, the Vincentian Missions in Panama are under the supervision

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**FATHER O'MALLEY** (but not really Bing Crosby!) and his kindergarten tots in La Boca, Panama Canal Zone. Catholics are allowed to conduct only kindergarten schools in the Canal Zone; all grade and high schools are owned and operated by the government

of the Very Rev. John S. Hild, C.M., who resides with six assistants in Balboa on the Pacific side, and has under his immediate charge the missions on this side of the Canal. The colored parishes under his charge are three in number. He also has charge of the spiritual welfare of the lepers of the Palo Seco Leper Colony, a few of whom are colored.

St. Vincent's Church in Panama City is the largest church for colored on the Pacific end of the Canal. It is of very beautiful structure, and is the only church for English-speaking Catholics in this capital city. Over 35,000 colored Catholics are estimated to live in this city. It is difficult to determine the exact number of colored Catholics in the city because many frequent the churches for Spanish-speaking Catholics. The estimate may run as high as 40,000.

Father Hild has now been in Panama for over nine years and has shown great interest in the work for the colored. At present he plans to

build a Catholic school in Panama City for the colored. Unfortunately, no denominational schools beyond the kindergarten are permitted in the Zone. The Canal Zone government furnishes grammar school education free to all colored children, but the high school course is limited to a selected few who are chosen each year by competitive examinations. The colored Catholic children must get their religious instruction at Sunday schools. Those who live in or near the cities of Panama and Colon may frequent the schools of the Republic from elementary through the university without any discrimination whatsoever.

Since there are no Catholic high schools for the colored, many youths attend a well-staffed American Protestant school in the capital, with consequent danger to their Faith. The wisdom of Father Hild in attempting to expand Catholic education is evident. He plans to staff his school with Maryknoll Sisters. Four of them arrived in No-

*(Continued on page 24)*



The Maryknoll Sisters from Ossining, N. Y., who are doing social service and catechetical work in Panama City, are planning on opening a school at St. Vincent's this year for the benefit of the colored children of that city



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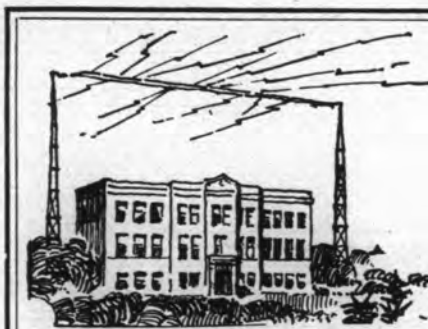
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AIRPLANE VIEW OF S AUGU

# ary News

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inary, Bay St. Louis, Mississippi

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In his talk to the community Father Erb described his priestly work among the soldiers in our country's service. During a period of more than 2 years, Father Erb's duties as military chaplain have demanded his services in the States of Washington and California, and in the Aleutians on Kiska and Attu. At the present time he is a chaplain with the famous "Rainbow Division." We are very grateful to Father Erb for his timely pause here as well as his keen wit and the interesting information about his military experiences.

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He was refused permission to say Mass, but was allowed to take the one and only remaining consecrated Host from the church with him to Otsu. In March 1942, Father Merfeld and companions were placed in the Japanese concentration camp at Kobe. There were many nationalities in that camp.

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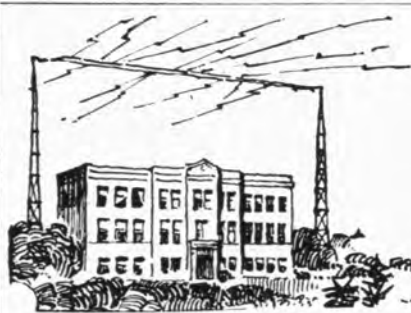
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OF S GUSTINE'S SEMINARY





## FROM OUR BOYS IN SERVICE



*We invite men and women in the Armed Forces to write to us. Your letters will be published on this page for the benefit of the folks at home.—ED.*

Dear Father: — I hope this letter will find you and all at the Seminary in the best of health. I am doing fine. Last Sunday I was able to go to Mass and Holy Communion for the first time in eight weeks. I was more than happy to be able to go to church after such a long time. That was the longest time I have ever been away from Mass and Communion. But after all, this is the Army, and you know how it is.

Since my last letter to you I have been doing lots of traveling in Europe. The first chance I got to go to Confession after landing in France I had to confess in French. That was one time I thanked the Sisters at Xavier Prep. in New Orleans for making me study my French! The Latin, French and Spanish which I learned in school help me out very much over here in these European countries. In the place where I am right now most of the people speak German, but quite a few also speak French. Last Sunday I wanted to go to Confession but the priest couldn't speak English, and I couldn't speak his language, so I had to tell him what I wanted in *Latin*! We can always find a way.

I often think of Father Gasper and Father Posjena at the Seminary when I hear German spoken. I wish I could speak it as well as they.

By the way, my A.P.O. number has been changed to 350, and maybe that's the reason I have not received the last two issues of the MESSENGER. Please forward them to me.

I enjoy receiving mail from the Seminary, and also any good books or magazines you may send. I would appreciate having a Bible History; let me know the price and I will send the money.

Give my best regards to all at the Seminary, and tell them to remember me in their prayers. Hoping to hear

from you and the others, I remain as ever, Yours in Christ,

*Sgt. Stephen A. Mills, Jr.  
APO 350, C/o Postmaster  
New York, N. Y.*

Dear Father: — Many thanks for the copies of the MESSENGER. I am always happy to know how things are going there. The boys here enjoy reading it also.

France is a fine place.

Remember us in your Masses. Regards to the Fathers and Fraters.

*Cpl. Louis Castor  
APO 228, C/o Postmaster  
New York, N. Y.*

### Progress in the Colored Missions

*(Continued from page 4)*

Baptist Mission in Lake Village, Ark.

*Congregation of the Most Holy Redeemer:* St. Alphonsus' Mission in Newport News, Va.

*Congregation of the Holy Ghost:* Mission in Shreveport, La.

*Missionary Servants of the Most Holy Trinity:* Holy Child Jesus Mission in Canton, Miss.

*Society of the Divine Word:* Our Lady of the Holy Rosary Mission, Jeanerette, La.; and Instruction Center in Rochester, N. Y.

The year 1944 has passed but the work done by the missionary Fathers, Brothers and Sisters in the American Colored Missions will remain, and the seed of the Gospel sown by them in the hearts of thousands during the past twelve months will bear fruit for eternity.

# JANUARY'S SAINTS

## Jan. 2 — Most Holy Name of Jesus

The reason for today's feast is to give honor to the Name of Jesus. Devotion to the Name of Jesus was due in a large measure to the preaching of St. Bernardine of Siena. In the year 1721 the feast was extended to the entire Church. Psalm 144 exhorts us to praise the Lord and bless His Holy Name. The Name of "Jesus" means "Savior" and He will certainly save us if we invoke His Name frequently and reverently. Never use this Name except to honor Him. Ask the Infant to obtain the grace of fidelity in this resolution.



Jesus, teach me how to pray, Teach me what to do and say; Make me humble, meek, and mild, O Holy Child!

of the other feast, celebrated on February 22, commemorates St. Peter's Episcopacy at Antioch. The present Pope, Pius XII, occupies Peter's Chair at Rome. Pray to St. Peter for all the intentions of our present Holy Father, as well as those of the Church Unity Octave.

## Jan. 21 — St. Agnes

Love of Christ prompted this 13-year-old Roman girl to reject the proposal of a noble suitor. Love of Christ and steadfastness in professing the true faith led to her martyrdom. Despite the tempting offers and the cruel threats of her persecutors, Agnes remained firm and loyal to Christ. If we desire to imitate the purity and loyalty of St. Agnes, we must make Christ, His Mother and the Saints our models for imitation. Pray to St. Agnes for the youth of our country.

## Jan. 6 — Epiphany

Not until the fourth century did the Christians of the East begin to celebrate Christmas on December 25. Up to that time they celebrated the Birth of our Lord on January 6, and also included many other great events of His earthly life on the same day: the Adoration of the Magi, the Baptism of Christ and the Miracle of changing water into wine at Cana. The last two events are still commemorated in today's feast, but the principal event is the revealing ("Epiphany" means "appearance") of Christ to the gentile world. Yet, after two thousand years almost two-thirds of the world do not believe in Him. Pray today for all missionaries endeavoring to bring the light of the true faith to so many steeped in ignorance and sin.

## Jan. 25 — St. Paul's Conversion

The power of God's grace is wonderfully manifested in the event we commemorate today. Saul, a fierce enemy of the followers of Christ, is on his way to bring some Christians back to Jerusalem. The heavenly light of God's grace strikes him and the stubborn and violent persecutor is changed into the zealous and devoted apostle, St. Paul. No matter how difficult your condition in life may appear, never distrust God and His grace; be sure He will enable you to gain the victory in His own good time. Pray today for the spread of the faith at home and abroad.

## Jan. 18 — St. Peter's Chair

Before Christ left this earth He established His Church and made His Apostle Peter its first Pope. "Thou art Peter and upon this rock I will build My Church ... and I will give to thee the keys of Heaven." To honor this tremendous privilege and event, the Church has two feasts, both of which are kept on different days. Today's Mass commemorates the work and sojourn of St. Peter at Rome; the Mass

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NEXT MONTH IS

## CATHOLIC PRESS MONTH

Every Catholic home should receive at least one Catholic magazine and one Catholic newspaper regularly.

If you are not a subscriber, become one, and give a subscription to your friend also.

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# BRIGHT SPOTS IN THE NEWS

## Youthful Negro Devises Radio Chart

A 36-year-old colored radio mechanic, Robert A. Oliver, was recently awarded \$150 for his emergency repair chart. It is a master wiring diagram that can be used in any bomber, transport or fighter plane in the air today. The chart enables any crew member from pilot to tail gunner to trace "trouble" if the radio operator should happen to be hit during an engagement. Oliver studied engineering at the California Institute of Technology and advanced radio at the National Radio Institute in Washington, D.C. He is now with the Air Transport Command in Long Beach.

## Negro Crew for New Escort Vessel

The larger of two new anti-submarine vessels, the *USS Mason*, was commissioned by Captain R. O'Grady at the Boston Navy yard. The *USS Mason* is a destroyer escort with a crew of 160 colored and forty-four white. Colored ship personnel will replace whites as soon as those attending the special training at the Destroyer Escort School in Norfolk, Va., have been adequately trained and qualified. The *USS Mason* was named after the late Negro hero of the battle of the Coral Sea, Ensign N. H. Mason of Scarsdale, N.Y.

The other vessel to be manned by an all-colored crew is a PC boat (patrol chaser) being constructed at Morris Heights, N.Y.

## Steel Industry Upgrades Negro

A Philadelphia steel industry refused to advance a deserving Negro worker to the job of narrow gauge engineer. Learning that an anti-discrimination committee existed, an appeal was made for help. An investigation was made of the problem. The management of the steel plant was reminded that the ultimate decision to be made was one for management, and that they must abide by the contract, as the local union must abide by its constitution. White members were notified that the Negro employee was to be upgraded and placed on the new job. A brief "demonstration" on the part of a few followed, but

soon everything was peaceful and before the week ended one of the dissenters was helping the Negro solve a problem of "frozen" brakes.

## Negro Appointed to OPA Board

Philip Murray, President of the CIO, nominated John M. Thornton, Negro field representative of the United Steelworkers of America, as a member of the Labor Policy Committee in the Office of Price Administration. The full OPA Labor Policy Committee is composed of an equal number of representatives of the CIO, AFL, and the Railroad Brotherhoods. Its duties are to advise the Administrator on matters dealing with labor and related consumer problems. The nomination and appointment of Mr. Thornton was confirmed by the OPA Administrator, Chester W. Bowles.

## Government Urges Equality of Education

The Office of Education of the United States suggested that white colleges in the South provide equality of educational opportunities for Negroes on both college and grade school levels to help develop leaders of both races. It further recommended federal government help to develop first-class university education for both races "wherever it cannot be done from public or private sources."



Courtesy Appreciate America, Inc.

THE REALLY IMPORTANT BOWL GAME



## With our SVD Fathers on the Colored Missions

### New Work in Rochester

At the request of the Most Rev. James E. Kearney, Bishop of Rochester, Father Francis Mahon, S.V. D., has begun catechetical and educational work among the colored inhabitants of Rochester, N. Y. This is part of Bishop Kearney's recently inaugurated Catholic education program among the colored people of the Diocese.

Father Mahon, a native of Elizabeth, N. J., was ordained in 1940, and is now stationed at St. Michael's Mission House near Rochester.

### Interracial Retreat

Father Alexander Leedie, of St. Peter Claver's Church, Asbury Park, N. J., conducted a day of recollection for the members of the Blessed Martin de Porres Interracial Retreat League on Blessed Martin's feast day, November 5. The exercises were held at the Retreat House of the Missionary Servants of the Most Blessed Trinity in Holmsburg, Pa.

Among the retreatants present were Miss Helen Leedie of New York, sister of Father Leedie, and Miss Alice Martin of Philadelphia, sister of Father Leander Martin, who is now stationed at Our Lady of Perpetual Help Church in St. Martinville, La.

### Confirmation

The Most Rev. Jules B. Jeanmard, Bishop of Lafayette, La., recently administered the Sacrament of Confirmation to 250 persons in the Church of the Immaculate Heart of Mary in Lafayette. Father Anthony Bourges, the pastor, reports that 31 of this number were adults. Over one-third of those confirmed were from St. John Vianney's Mission in Mouton Switch.

Bishop Jeanmard also confirmed 64 persons in Blessed Martin's Church, Scott, La., and another class of 24 in St. Benedict's Church, Duson, La. Both of these churches are under the care of Father Francis Wade, S.V. D., who resides in Duson.



PUPILS OF SACRED  
HEART SCHOOL,  
Greenville, Miss., stop  
their after-school  
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ALL-AMERICAN TEAMWORK!



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Bishop Jeanmard leaving Immaculate Heart of Mary Convent after the dedication. Immediately following him are Very Rev. Father Provincial and Father Charles Windolph. Father Harold Perry is holding open the door for the Bishop. At the left are Fathers Anthony Bourges and Maurice Rousseve

## Bishop Jeanmard Blesses New Convent

HAROLD R. PERRY, S.V. D.

The Most Rev. Jules B. Jeanmard, D.D., blessed a new convent Sunday, September 17, at Immaculate Heart Parish, Lafayette, La. This event brought happiness to the parish, for it marked the first actual residence of the Sisters of the Holy Family on the parish grounds. Heretofore, the Sisters lived at Holy Rosary Institute, a mile away, and came each day by automobile for classes.

The ceremonies began with a procession composed of a large number of altar boys, two troops of Boy Scouts, various parish sodalities, the Sisters of the Holy Family, and finally the Reverend Clergy and His Excellency, the Most Rev. Bishop. The "Ecce Sacerdos" was sung by a well-trained choir directed by Mrs. Irene Mouton.

His Excellency delivered the sermon, speaking at great length on the splendid

work of the Sisters of the Holy Family in the Diocese. He congratulated the pastor, the Rev. Anthony Bourges, S.V. D., on his successful work in obtaining the property and preparing a convent for the residence of the Sisters, and pointed out the good influence their presence would exert on the religious life of the parish.

Reminding the parents of the importance of a good Catholic education for their children, the Bishop said: "In sending your children to our parish school, you are giving them a chance to obtain a treasure more valuable than any earthly possession — for money they can squander, but a good Catholic education is a lasting treasure — the joy of a lifetime."

His Excellency's sermon was followed by the blessing of the convent. The procession then moved into the church,

## ST. AUGUSTINE'S MESSENGER

where Solemn Benediction of the Most Blessed Sacrament was held, with Bishop Jeanmard as celebrant, the Very Rev. Joseph Eckert, S.V. D., as deacon, Rev. Charles Windolph, S.V.D., as subdeacon, and Rev. Harold Perry, S.V.D., as master of ceremonies.

To the great joy of all Mother Mary Elizabeth, Mother General of the Sisters of the Holy Family, and Mother Mary Borgia were able to come from New Orleans and be present for the occasion.

This happy event also marks something new in the history of the Southern Missions, for the Immaculate Heart of Mary is the first parish to have resident colored priests and Sisters.

### Twenty-Five Years Ago

*(Continued from page 8)*

Father Wendel could not be discouraged or even budged in the least from his determination to see his project through. He wrote another strong appeal in 1919 which drew a gentle reprimand from his Superior. In October 1919 he addressed a special letter to the Very Reverend Nicholas Blum, S.V.D., the Father General of the Society of the Divine Word at Steyl, Holland, in which he submitted his plans and asked for permission to train colored boys for the priesthood. Under date of October 21, 1919, the Very Reverend Father General Blum — (it was one of the last letters he wrote, for he died on October 24) — praised and greatly encouraged Father Wendel in his efforts as "being surely the best means to convert the Negroes in Africa and America, and that this was also the wish of the Holy Father Benedict XV." However, before Father General and his Councillors could fully approve of the plan, he

asked Father Wendel to gather more material to support his proposal and then forward it to him through Father Provincial, the Very Reverend Peter Janser, S.V.D.

On February 20, 1920, Father Peter Janser, S.V. D., Provincial of the Sacred Heart Province, wrote a very encouraging letter to Father Wendel in which he emphasized that he had made a survey and personal calls on the Apostolic Delegate, Cardinal O'Connell of Boston, Cardinal Gibbons of Baltimore, prominent Archbishops and Bishops, priests and laypeople, to find out just what their attitude was in regard to the establishment of a Seminary for colored priests. All without exception welcomed the plan. Mother Katherine Drexel promised a substantial donation towards the new undertaking. This letter brought great joy to Father Wendel who was then sick in a hospital. A letter written on February 14, 1920, by the acting General of the Society of the Divine Word, the Very Reverend John Bodems, S.V. D., assured Father Wendel that the General Council would act favorably as soon as the Provincial Council would submit the plans as to where the seminary should be located, what plan of studies would be followed and what the future status of these colored priests would be, etc. Father Wendel never received this letter, for he died on February 24, 1920. The Negro Clergy had lost its best and foremost champion in this country.

The untimely death of Father Wendel did not delay the further progress of this important project. Father Matthew Christman, S.V.D.,





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who had been closely associated with Father Wendel and had taken a keen interest in the training of colored young men for the priesthood, was appointed by his Superiors to continue where Father Wendel had left off. In special sessions of the Provincial Council of the Sacred Heart Province at St. Mary's Mission House from February 19-23, it was definitely decided to start *tentatively* some sort of a religious community for the colored, both priests and brothers, and to accept the proposition of Father Christman, i.e., to provide at Greenville, Miss., *temporary quarters* for a few boys who under the direction of Father Christman would follow the high school course. This proposal was approved in its vague outlines by the General Council of the Society. It should be noted that at that time nothing was mentioned that these future priests or brothers should be members of the Society of the Divine Word. The Bishop of the Diocese of Natchez, the late Most Reverend John Gunn, S.M., D.D., who had been kept well informed about the whole matter, also approved of this and had written under January 5, 1920, to Father Wendel that he felt delighted to hear that "the problem of a colored clergy was approaching some sort of solution," and that he would be the "first to welcome this attempt at reaching the colored from another angle and I will watch with more interest the evolution of the experiment."

In the summer of 1920 Father Christman began the building of a college at Greenville, Miss., where he was also in charge of the Sacred

Heart Mission. Father Anthony Jacobs, S.V. D., helped him. About Christmas the building was ready. After Christmas 1920 Father Christman began classes with five colored boys, one of whom was the Reverend Maurice Rousseve, S.V. D., who had arrived from New Orleans, La., on Christmas Eve and who is now the pastor of the large Negro Parish in St. Martinville, Louisiana. Thus surrounded by extreme poverty, began in a humble and small way, the seminary for colored priests in the United States, known then as Sacred Heart College. At the news of its opening, there was great joy and happiness among the colored Catholics and their priests and Sisters. From all parts of the country, even from Canada and Central America, letters of enthusiastic approval and praise were received.

However, it must be repeated again, that the Very Reverend Father General of the Society and his Council had only approved this project in its vague outlines. Before the plan could be given its final approval, both the Very Reverend Father General William Gier, S.V. D., and his consultors studied this new venture from every angle. Moreover, the Holy Father, Benedict XV, the Congregations of the Propagation of the Faith and for the Religious, eminent Cardinals, Bishops, experienced and outstanding Superiors of other Missionary Societies and Religious Communities were contacted and repeatedly consulted. To the joy of the champions of a Negro clergy in the United States, the unanimous verdict was: "By all means go ahead for this is

## ST. AUGUSTINE'S MESSENGER

God's will and work. He will bless it with success, though some radical and prejudiced elements may frown upon such a project as the education of colored young men for the priesthood and stamp it as a failure before it has been given some trial."

It was only on July 18, 1921, that Father General, the Very Reverend William Gier, S.V.D., and his Council, fully and definitely approved the proposition of a colored seminary and its affiliation with the Society of the Divine Word in order to give this new venture in the Church of America, stability, a solid backing, and insure some measure of success. At the same time the General Council also agreed to the transfer of the Seminary to Bay Saint Louis, Miss., made necessary and advisable by its growth and by the Catholic Negro population along the Gulf Coast of Mississippi and adjoining Louisiana, provided that both the late Bishop Gunn and the pastor of Bay Saint Louis, Miss., the Very Reverend A. J. Canon Gmelch would not object to it. When a few months later Father General Gier made the official visitation of the Society in the United States, he suggested that the name of the Sacred Heart College be changed to St. Augustine's Mission House, "to signify," as Father Christman wrote: "that the new college is on an equal basis with the other houses of study in which the members of the Society are educated and that the young aspirants will become full members of the Society."

The late Holy Father Pius XI in a special letter of April 5, 1923, to Father General Gier gave

his full approval to this undertaking and bestowed his Apostolic Blessing upon it. He further wrote: *"In so far as We are convinced, rest assured that We are most anxious to do everything to promote this salutary undertaking. May it prosper under the care of the American Episcopate, and may it attract a large attendance of Negro pupils inspired with pure intentions."*

Due to lack of funds, which was and still is a chronic ailment at the seminary — the building in Bay Saint Louis, Mississippi, was not begun until winter of 1922. The actual transfer did not take place until Sunday, September 16, 1923, when the building was solemnly dedicated. From that time on the Seminary has had a healthy and steady growth and its future is secured. Today it has 50 students in the high school; 14 students are in the Novitiate and Juniorate of the Society at St. Mary's Mission House, Techny, Illinois; 7 scholastics are completing their studies at the major seminary, Bay Saint Louis, Miss. Since fall, 1934, there is connected with the seminary a colored Brotherhood with 10 professed Brothers, 1 novice and 3 candidates.

Sixteen colored priests of the Society are performing priestly duties among their people in the United States and in our SVD mission in British West Africa.

Indeed, God has blessed St. Augustine's Seminary even beyond the fondest dreams of its energetic and courageous founders, Father Wendel and Father Christman, both of whom are dead. It is our duty that we thank God during this Jubilee Year of 1945.



# CHILDREN'S CORNER



My dear Boys and Girls:

I wish all of you a very Happy and Blessed New Year! Right now, at the beginning of 1945, all of us ought to do three things:

1) Thank God for His goodness and mercy towards us during the past year;

2) Beg His forgiveness for the many faults, failings and sins, both big and little, of which we were guilty from January to December, 1944;

3) Pray for the blessings, graces and helps we will need to keep us close to Jesus and Mary throughout this New Year of 1945.

## WHAT DOES YOUR NAME MEAN?

Last month I told you the meaning of the names "Albert," "Al," "Bert," "Adalbert," "Adelbert," "Alberta," "Albertina," "Albertine," "Terence," "Terentius," "Terry," "Teresa," "Theresa," "Therese," "Tess," "Tessie," "Adolph," "Adolphus," "Adolf," "Dolph," "Dolphus," "Adelaide," "Adele," "Adelia," "Adeline," and "Addie." Now here are more Christian names with 1) their meanings, 2) some of the saints bearing these names, and 3) the feast days of these saints. Is your name among them?

### Oliver, Olivier, Olier

from the Latin word meaning "olive-tree," "symbol of peace."

July 11 — BLESSED OLIVER PLUNKETT, Archbishop of Armagh, an Irish martyr who was hanged in London.

### Olive, Oliva, Olivia (Ollie)

from the Latin word meaning "olive."

June 3—ST. OLIVE, Italian virgin and nun.

### Matthew (Mat, Matty)

from the Hebrew word meaning "gift of the Lord."

Sept. 21 — ST. MATTHEW, one of the Twelve Apostles; he preached in Judea and Ethiopia, and wrote the first Gospel.

Feb. 18 — BLESSED MATTHEW PHUNG, an Indo-Chinese catechist and martyr who was beheaded in Cochin China.

June 1 — BLESSED MATTHEW ALVAREZ, a native Japanese catechist and martyr who was beheaded at Nagasaki, Japan.

### Matthias (Mat)

has the same meaning as Matthew.

Feb. 24 — ST. MATTHIAS, one of the Twelve Apostles, chosen by lot to replace Judas; martyred in Jerusalem.

June 3 — BLESSED MATTHIAS MURUMBA, African Negro martyr who was put to death for his Faith 59 years ago. He is one of the 22 Martyrs of Uganda.

June 20 — BLESSED MATTHIAS ARAKI, Japanese martyr who was burned alive at Nagasaki.

### Mathilda, Matilda, Mathilde (Mattie, Tilda, Tilly)

from the German word meaning "mighty battle maid," "heroine."

Mar. 14 — ST. MATHILDA, wife of King Henry I of Germany.

### Magdalen, Magdalene, Madeline, Madeleine (Maun)

from the Hebrew word meaning "of Magdala," "a watch tower."

May 25 — ST. MADELEINE SOPHIE BARAT, French virgin and foundress of the Religious of the Sacred Heart.

May 29 — ST. MARY MAGDALEN OF PAZZI, Italian virgin and Carmelite nun.

July 22 — ST. MARY MAGDALEN, penitent, the sister of Martha and Lazarus.

### Maud, Maude

a diminutive form of Magdalen, also of Mathilda.

## ST. AUGUSTINE'S MESSENGER

### MY MAIL BAG

Dear Father Howard: I am glad that you came to make the mission for us. I am sorry that you had to go so quick.

I wish you would send me a book like you sent my brother. And I hope you are feeling fine. And I am glad to let you know that I am feeling fine too.

Next time I'll write more. From your little friend,

Vera Antonia Fernandez, age 9  
3930 Gibson Street  
New Orleans 19, La.

I'm feeling fine, Vera; and I am glad that you let me know that you are feeling fine, too. I guess you have received your "book" by now; and I hope you will let your brother see it also. I shall be glad to hear more from you next time.

Dear Father Howard: I like to read the MESSENGER.

Father, I wish you could come back to St. Raymond's and stay. Father, I wish you could have been here for my Confirmation in October. Father, when I have my picture taken I am going to send you one. And I would like for you to send me one of your pictures. This is all I have to tell you this time but next time I will tell you a little more. Father, please pray for me and my family. Please answer my letter soon. From your little altar boy,

Otto Fernandez, grade 5  
3930 Gibson Street  
New Orleans 19, La.

It seems that both you and your sister must have agreed not to tell everything this time, but to save "a little more" news for the next time. Very good, indeed; that makes me all the more anxious to receive your next letters. Congratulations on being confirmed! You are not only a child of God, but also a little soldier of Christ. Be faithful to Him and He will lead you to a beautiful victory in Heaven. I shall be very happy to receive your picture when you send it; but as for my picture, well — remember that there is a paper shortage!

Dear Father: I am sending you one dollar of my own money I have saved up for the Seminary. I am now in the fourth grade of St. Mary's School. I have Sister Ann Julie for my teacher. Our school prays for you and for peace and the Missions. Our class is having a race and whoever brings the most money for the missions will draw off for a fountain pen.

I would like for you to pray for the soul of my father, William Kane. I will keep

praying for you and your missions. Yours truly,

Joseph Kane, grade 4  
4 Mechanic Street  
Beverly, Mass.

Thanks, Joseph, for your grand gift to the seminary, and may the good God bless you for it. It is certainly swell for a little boy like you to give so much, and all the boys here studying to be priests are grateful for your help. Yes, I will pray for your father, thanks a lot for your prayers, and — I hope you win that fountain pen.

Dear Father Howard: How are you? Fine, I hope.

Father, I am now attending Lincoln High School here in Tallahassee. There was no Catholic high school back home in Apalachicola, where I graduated from Holy Family grade school in June, and there is no Catholic high school here either. I still go to Mass every Sunday, although I live a long way from the only Catholic church here. I have to get out of the bed early in the morning and catch the bus. By the time I arrive at the church it is already filled — the church is so small that all the people can't get inside — and so I have to hear Mass on the outside. Although I have to hear Mass out in the cold weather, I don't mind it.

Father, I am soon going to send some money to help get the things which the Seminary chapel needs. I still remember you in my prayers every night as I said I would when I became a Catholic; and also I pray for the seminary boys. May God bless you. Respectfully yours,

Gladys Maria Billings, grade 9  
214 N. Copeland Street  
Tallahassee, Fla.

Maybe someday there will be a Catholic high school in Tallahassee. When the church was first built there, it was bigger than the congregation. Now the congregation has outgrown the church. I am sure that Father will build another church, or enlarge the present one, as soon as possible after the war. Meanwhile, God will bless you and the others for the sacrifice you are making to serve Him. Thanks for the faithful nightly remembrance in your prayers. God bless you, and write again.

\* \* \*

Well, so long, and don't forget to say a prayer for the priests, the Sisters and the Brothers who are working for souls in the Colored Missions.

FATHER HOWARD, S.V.D.  
Bay Saint Louis, Miss.



## ST. AUGUSTINE'S MESSENGER

### Panama Panorama

*(Continued from page 11)*

vember 1943, and are now doing social work.

The missions on the Atlantic side are under the immediate charge of the assistant superior, the Rev. J. Raymond Machate, C.M., a zealous missionary who went from Philadelphia to Colon in 1942 to succeed the late Father Burns. It was no surprise for the faithful to learn of Father Machate's appointment as successor to Father Burns, for he already had won the affection of all the colored Catholics during his stay on the missions from 1933 to 1936. He has six colored parishes under his charge and is assisted by five priests. Father Machate is the pastor of St. Joseph's Church, Colon, in the Republic, one of the largest church for English-speaking colored in the Caribbean area. In the City of Colon there are about 10,000 colored Catholics. St. Joseph's has an elementary school with 400 pupils, four Franciscan Sisters and two lay teachers.

The missions on the Pacific side of the Canal are in the Archdiocese of Panama while those on Atlantic side are in the Vicariate of Colon (Darien). The Vicar Apostolic is the Most Rev. José M. Preciado, C.M.F. Bishop Preciado is greatly concerned about the welfare of the colored people under his care. He plans, in union with the Vincentian Fathers, to erect a school on the Atlantic side for colored pupils.

Two other Vincentian Fathers do missionary work among the colored in a section on the Caribbean called Bocas del Toro.

What about native vocations? The Vincentian Fathers have never failed to encourage worthy young men and ladies who show signs of a priestly or religious vocation, and they have even helped them financially. The Vicar Apostolic of Colon has shown great interest in this phase of the mission work by encouraging those who are now being trained to be priests, and assisting others who desire to begin. Just last year His Excellency took a colored lad with him to the United States to the minor seminary of his congregation (Claretian) in California. At present four youths from Panama are studying for the priesthood at St. Augustine's Seminary — one is a professed religious in the major seminary, two are clerical novices, while the fourth is a minor seminarian. A few young colored ladies are now professed Sisters on the Island of Jamaica.

We may confidently hope with all the colored Catholics of Panama that some day in the future native colored priests and Sisters will assist actively by work and prayer in the successful realization of a work so nobly begun and so zealously pursued by the Vincentian missionaries in the Panama Canal Zone.

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ST. AUGUSTINE'S MESSENGER, Bay Saint Louis, Miss.



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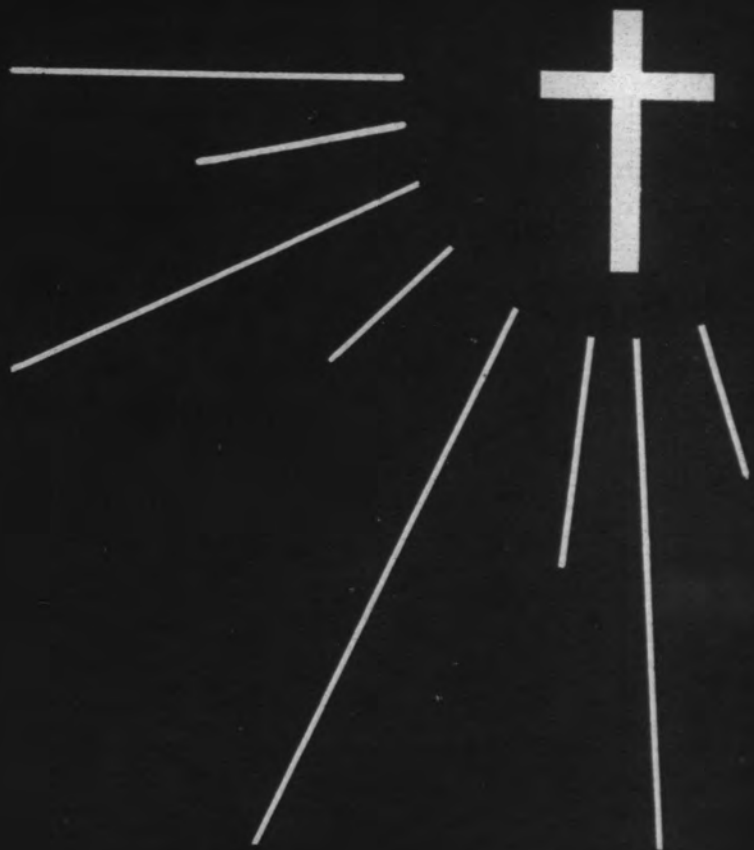
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Bay Saint Louis, Mississippi

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M

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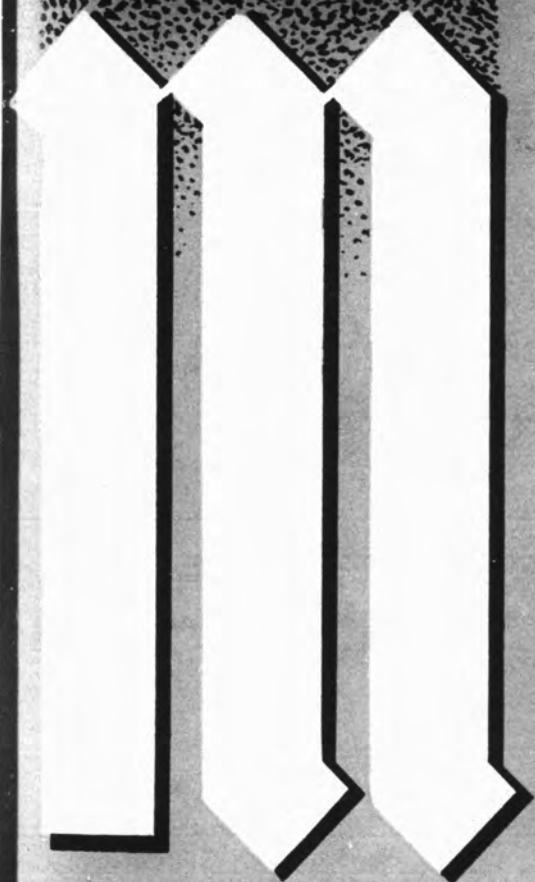
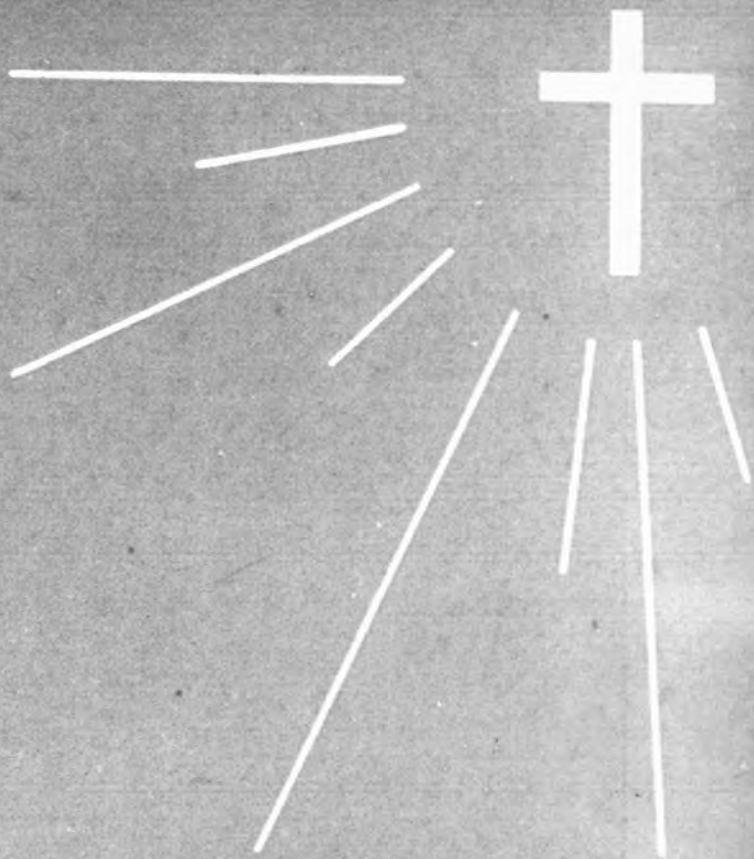
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CANDIDATES FOR THE SISTERHOOD  
Holy Family Sisters, New Orleans, Louisiana



*St. Augustine's*



# ESSENGER

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Postmaster: See inside cover



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ST. AUGUSTINE'S SEMINARY  
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TO MAKE THE  
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CATHOLIC  
CHURCH  
AMONG  
NEGROES  
BETTER  
KNOWN

# ● *St. Augustine's* ● **MESSENGER**

"The Magazine with a Message"

TO AID THE  
Cause for which  
S.V.D.  
MISSIONARIES  
ARE WORKING —  
MORE  
NEGRO PRIESTS  
AND  
RELIGIOUS

A Catholic magazine, published monthly, except July and August, at Techny, Ill., by St. Augustine's Seminary, Bay St. Louis, Mississippi. Subscription \$1.00 a year. Proceeds are used for the education of colored students for the priesthood.

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Editor: CLARENCE J. HOWARD, S.V.D.  
ST. AUGUSTINE'S SEMINARY BAY SAINT LOUIS, MISS.

Volume XXIII

FEBRUARY, 1945

Number 2

## *Editorial:* FOOD FOR THOUGHT

Some weeks ago a Negro, Dr. Mordecai W. Johnson, president of Howard University, Washington, D. C., addressed the Jesuit seminarians of West Baden University, West Baden Springs, Indiana, as the guest of the Theologians' Committee on Interracial Justice. Among other things Dr. Johnson said:

"You (Catholics) have behind you the finest of organizations and the example of noble devotion. But for the majority of educated Negroes you do not exist. . . .

"You have only 300,000 Negro Catholics. Why? Because you have operated too much on the motive of charity and benevolence. . . . You have not encouraged the Negro to rise to your own stature. . . . You have not developed a Catholic Negro priesthood. . . . You have not more than a handful of Negroes in all your colleges. That's not an accident; it's a policy."

Commenting on Dr. Johnson's address, the Jesuit weekly review, *America* said:

"Catholic interracialists have done splendid work, and their influence is spreading. The difficulties in their way are not the result of any Catholic policy about the Negro, or Negro priests or Negro students. They would rather complain that their efforts have been hampered by the absence of such a policy. American Catholics have a definite policy on divorce, on movies, on birth-control; and, as a body, they have refused to conform to the pressure of their surroundings in these matters. But on the treatment of the Negro, they have drifted with the stream. It is time for a change and more than time for a policy. As Dr. Johnson pointed out to the theologians, America, as a great world Power, must 'commend the doctrines of Christianity to the dark peoples of the world.' Russia, the second greatest Power, officially anti-Christian, has made racial discrimination a crime. The children of light must bestir themselves."



**BLESSED MARTIN'S SCHOOL,**  
Davant, La. Three teachers, 8 grades, 120 children, and only 2 rooms! Father is busy now adding on another classroom, a library and teachers' quarters

## DOWN IN DEEP DELTA COUNTRY

CLARENCE J. HOWARD, S.V. D.

- Not Writers of Books are these two Priests
- But Seekers of Souls in the Mississippi Delta



Beginning about 23 miles below New Orleans and stretching for another 23 miles along the east bank of the Mississippi River towards the Gulf of Mexico is a string of five missions — two white and three colored — taken care of by two zealous priests of the Society of the Divine Word, Father Peter Oswald, S.V. D., and Father Andrew Staricek, S.V. D.

At the northern end of this mission territory stands St. Joseph's Chapel in Bertrandville, La. Most of the families here are Italian, but there are about a half a dozen colored Catholics also. Almost at the opposite end of the territory is St. Thomas' Church at Pointe-a-la-Hache. About 100 colored Catholics attend Mass here along with the several hundred white Catholics.

**ABOVE:** The Fathers bought a bus to bring the widely scattered pupils to Blessed Martin's School

**AT LEFT:** The improvised chapel in the school at Bohemia where Mass is said on Sundays and Holy Days





## ST. AUGUSTINE'S MESSENGER

At varying distances from St. Thomas' Church, mostly along the levee, live another 400 colored Catholics. Since the majority of these have no convenient means of transportation to and from church, the Fathers decided, three years ago, to carry the Mass to them. Arrangements were made to celebrate Mass every Sunday in Blessed Martin's School at Davant, La. This school has 120 Catholic pupils closely packed into its two rooms. One of the rooms is divided by a large curtain thus making three classrooms where three lay teachers care for the eight grades.

At the same time, in 1942, arrangements were made to say Sunday Mass in the colored school in Bohemia and in the school in Phoenix. As a consequence of all these arrangements the Sunday schedule of the two missionaries goes some-

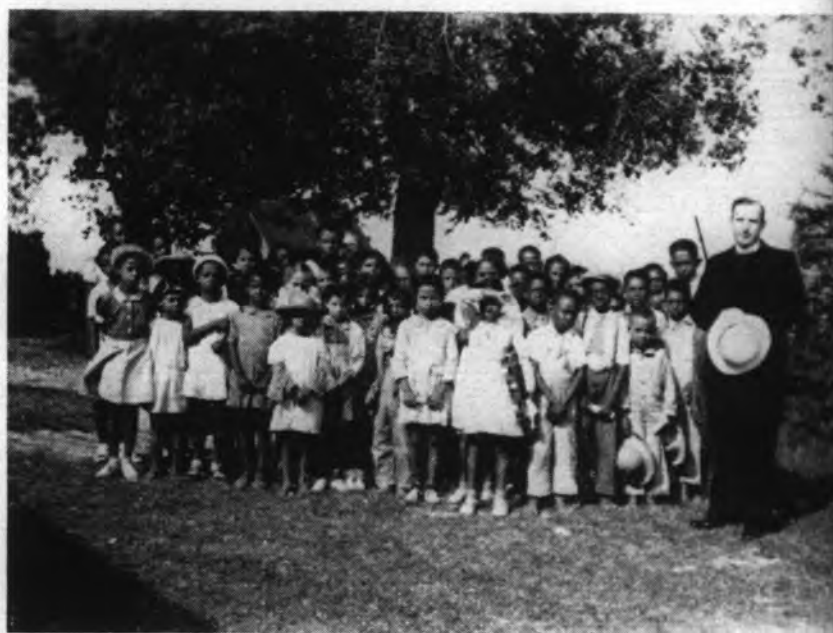
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What a schedule!

---

**AT RIGHT:** Children gather for a Catechism lesson with Father Jerome Haines, S.V.D., who was stationed in the Delta Country with Father Oswald up to a few months ago. He is now in Franklin, La.

**BELOW:** A Confirmation class of 24 colored and 15 white children, St. Thomas Church, Point-a-la-Hache, La.





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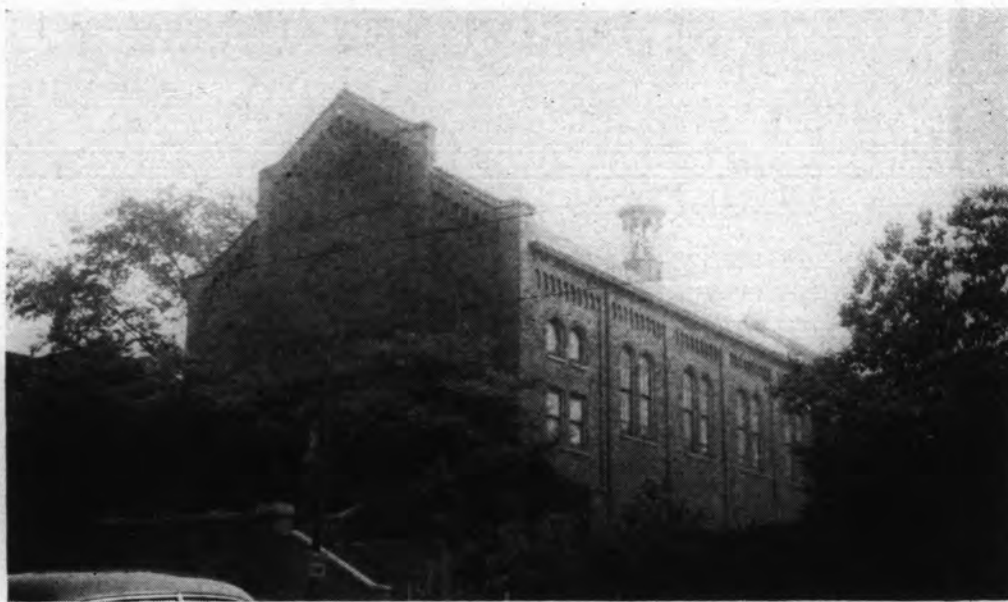
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St. Benedict  
the Moor  
Church  
Milwaukee, Wis.



## ST. BENEDICT'S IN MILWAUKEE

CLAUDE BURNS, O.F.M.CAP.

- The Only Colored Mission in Wisconsin
- and One of the Two Colored Catholic Boarding Schools
- for Boys and Girls in the U. S. A.

St. Benedict's is growing. Year after year the number of students has increased and, should the proposed plan materialize, the institution itself will assume larger proportions.

Situated right in the heart of Milwaukee, Wis., St. Benedict the Moor

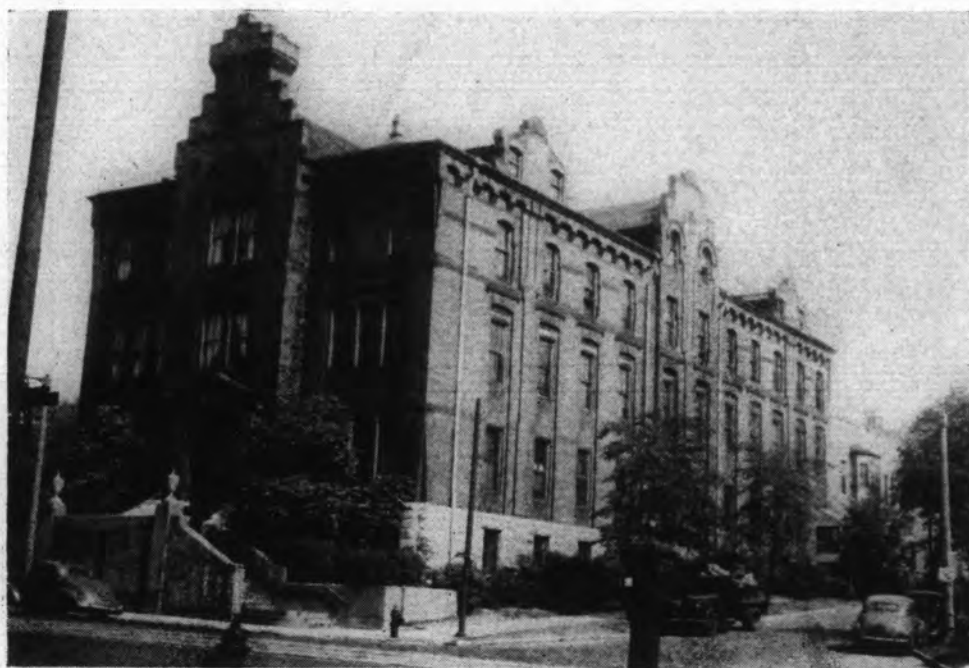
Mission for Colored People had humble beginnings. A Chicago Negro layman, Captain Lincoln C. Valle, came to Milwaukee to work for the conversion of the people of his race. A store was rented in 1909 for meeting purposes and for the occasional celebration of Mass. Two



MAY PROCESSION TO CROWN THE BLESSED MOTHER



## ST. AUGUSTINE'S MESSENGER



### ST. BENEDICT'S GRADE AND HIGH SCHOOL

There are 400 pupils taught by 4 Capuchin Fathers, 22 Dominican Sisters of Racine, Wis., and 6 lay teachers. About 250 of the pupils are boarders. The boys' dormitories are on the top floor. The girls' dormitories are in another building. Part of the new gymnasium may be seen at rear of school

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The first resident pastor of the Mission was a man whose zeal for the colored cause knew no bounds. It was the saintly Fr. Stephen Eckert, O.F.M.Cap., who gave his life in the service of St. Benedict's. As the Mission developed, Father

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In the entire Middle West and



MUSIC LIVENS THINGS UP A BIT — BUT NOT WITHOUT PRACTICE

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**FIRST COMMUNION CLASS AT ST. BENEDICT'S** (The weather was a bit cold)

North West, there is no other institution for the Negro such as St. Benedict's Mission. This Mission now takes in two entire city blocks. There are both grammar school and high school for boys and girls, staffed gratuitously by the able Sisters of St. Dominic of Racine, Wisconsin. Both Catholic and non-Catholic, boarders and day students comprise the student body. A fine brick church, dedicated to Saint Benedict the Moor, the gift of the late Mr. E. C. Miller of Milwaukee, is open to both pupils and parishioners; and a first-rate hospital, St. Anthony's, managed by 12 Franciscan Sisters of the Immaculate Conception from Little Falls, Minnesota, is conducted for both white and Negro patients. Patients average around 4,000 during the year.

The most recent addition to the Mission is an up-to-date gymnasium under the patronage of Blessed Martin de Porres. Here basketball

and other athletic games are played, even in the coldest weather. The spacious gymnasium is also used as an auditorium where plays and concerts are given and movies are shown the year round.

This school year (1944-1945) found St. Benedict's with an enrollment of some four hundred pupils. Strange as it may seem, ten times that number of applications had to be refused — because there was no room. The present students hail from 16 different States, and St. Benedict's can proudly boast that children from 31 States have passed through its portals since its establishment. The school, which has 32 teachers — 4 Capuchin Fathers, 22 Dominican Sisters and 6 lay teachers — is accredited by the University of Wisconsin.

Without a doubt, St. Benedict the Moor Mission is growing. Plans for expansion are in the making.

*(Continued on page 37)*



# Colored Catholics and Church Support

VERY REV. JOSEPH F. ECKERT, S.V. D.

- Considering Economic Circumstances and Fewness in Numbers,
- Colored Catholics Give Excellent Church Support

"Why do missionaries send out begging letters or take up collections in our churches? Don't Catholic colored people support their own churches and institutions? They could well afford to do so, for they have good jobs and profitable positions."

How often have missionaries among the colored people not heard such remarks which are not meant to hurt their feelings nor to belittle their great zeal and tireless efforts in behalf of the mission work among the colored people; but at the same time such remarks embarrass and discourage them. Missionaries would rather spend all their precious time in instructing converts, teaching children in the school, visiting the sick, and going after the lost sheep than employ it in writing begging letters. My answer to such questions as those set forth in the first paragraph is generally: "YES, the good colored people do support their churches, schools, and missions as well as they can; and, I venture to add, as well as any other group of people similarly circumstanced, or sometimes perhaps even better, all things considered.

A cursory glance at the annual report of our colored congregations, whether large or small, will substantiate my rather daring statement. It is an undeniable fact that, wherever there are many colored Catholics, whether in the North or in the South, they support their own churches as generously as possible.

Such churches do not need help from the outside and never ask for it. Their congregations contribute unstintingly to the various collections, such as those for the Propagation of the Faith, Catholic Charities, and for the Holy Father.

However, if a new mission, especially in the Deep South, is undertaken, it invariably begins from "scratch." The missionary needs help. Bishops and Religious Superiors must come to the assistance of the missionary who starts out usually without any Catholics or with only a very few, who are usually poor. For years to come the mission must be supported by the Bishop and the Religious community. But their funds are limited. If the missionary is ambitious and wishes to make any headway, he must find other resources. He begins to write begging letters or asks some good friends for a collection in the church on a Sunday morning. His ambition is to make the mission as self-supporting as possible.

Every missionary knows that one of the basic principles of mission work is to have the mission become financially independent. That is and has been the aim of all our missions in foreign countries as well as at home. It is interesting to read the letters of St. Paul, the model missionary, who set the pace for all future missionaries. He mapped out a course of action which would ultimately lead to success, no matter how insurmountable the difficulties.

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"Why do missionaries send out begging letters or take up collections in our churches? Don't Catholic colored people support their own churches and institutions? They could well afford to do so, for they have good jobs and profitable positions."

How often have missionaries among the colored people not heard such remarks which are not meant to hurt their feelings nor to belittle their great zeal and tireless efforts in behalf of the mission work among the colored people; but at the same time such remarks embarrass and discourage them. Missionaries would rather spend all their precious time in instructing converts, teaching children in the school, visiting the sick, and going after the lost sheep than employ it in writing begging letters. My answer to such questions as those set forth in the first paragraph is generally: "YES, the good colored people do support their churches, schools, and missions as well as they can; and, I venture to add, as well as any other group of people similarly circumstanced, or sometimes perhaps even better, all things considered.

A cursory glance at the annual report of our colored congregations, whether large or small, will substantiate my rather daring statement. It is an undeniable fact that, wherever there are many colored Catholics, whether in the North or in the South, they support their own churches as generously as possible.

Such churches do not need help from the outside and never ask for it. Their congregations contribute unstintingly to the various collections, such as those for the Propagation of the Faith, Catholic Charities, and for the Holy Father.

However, if a new mission, especially in the Deep South, is undertaken, it invariably begins from "scratch." The missionary needs help. Bishops and Religious Superiors must come to the assistance of the missionary who starts out usually without any Catholics or with only a very few, who are usually poor. For years to come the mission must be supported by the Bishop and the Religious community. But their funds are limited. If the missionary is ambitious and wishes to make any headway, he must find other resources. He begins to write begging letters or asks some good friends for a collection in the church on a Sunday morning. His ambition is to make the mission as self-supporting as possible.

Every missionary knows that one of the basic principles of mission work is to have the mission become financially independent. That is and has been the aim of all our missions in foreign countries as well as at home. It is interesting to read the letters of St. Paul, the model missionary, who set the pace for all future missionaries. He mapped out a course of action which would ultimately lead to success, no matter how insurmountable the difficulties.

## ST. AUGUSTINE'S MESSENGER

The principal lesson he impresses upon his converts is the necessity of supporting the missionary and the newly-founded churches. "The Lord directed that those who preach the Gospel should have their living from the Gospel." (I Cor. 9:14)

All our missionaries make every attempt to have their converts contribute their share to defray the expenses of the mission and thus help to expand it. This procedure instills into the converts self-confidence and self respect. Converts do not wish to be treated as paupers and, least of all, do they wish to be classified as "rice christians."

Dr. Joseph Schmidlin places great emphasis upon this procedure in his scholarly work: *Catholic Mission Theory*. Let me quote his words:

"They (i.e. converts) themselves should also be trained to defray the expenses of the mission and to contribute to its endowment: this should be done if only for educative reasons, because in the first place it prevents a mean selfishness from obscuring motives for conversion and church membership, and in the second place it trains and accustoms them to practical Christianity in action and sacrifice. Nothing is indeed more adapted to awaken and promote the Christian spirit of solidarity — nothing is a better physical preparation for gradual emancipation — than the sharing of the ecclesiastical burdens and the active promotion of ecclesiastical life. In the words of the Gospel, to give is more blessed than to receive, and liberality in fostering the aims of the Church calls down blessings beyond all measure and reckoning." (Page 302)

Our Negro Converts are eager to share generously in the burdens of the maintenance of the parish or mission. They deeply appreciate their Faith and are conscious of their new duties and responsibilities. To support the church is nothing new to them. Many of them were members of Protestant churches which demand a systematic and regular support from their members. According to the report of the Bureau of Religious Census of 1936, the Negro Protestant churches had expenditures amounting to the colossal sum of 28 million dollars, all of which came from the members themselves.

The writer of this article can testify to the abounding generosity and inspiring sacrifice of Negro converts to the Church. Only a few weeks ago a good friend handed me a copy of the annual financial report of St. Elizabeth's Church in Chicago for 1927. It was amazing to see that the congregation, which was practically all colored, contributed almost \$45,000 to meet the heavy expenses of the parish, which in those days was one of the largest in the United States — it was later divided into three parishes. I remember how the converts of St. Anselm's Church, Chicago, even during the darkest days of depression, contributed so generously that the parish was able to defray heavy expenses, pay off debt, make important and costly improvements in church and school, and finally make a large addition to the convent.

Negro Catholics cannot always attend the services in their own church on Sundays. But they will not forget to fill their weekly en-



## ST. AUGUSTINE'S MESSENGER



Camera-shy? Oh, no; just smelling the flowers in the Southern Missions

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basket whenever they are at home and can attend their own churches; or they bring them to the Rectory whenever they happen to be in the city. Similar incidents have taken place in other parishes in our Northern cities which are blessed with more converts and also have had a large increase through the continual migration of so many colored converts from the mission stations of the South. "Our colored people," so a pastor assured me, "are surely generous in their Sunday contributions. I never expected them to be so generous!"

For many years to come the mission work in the South will be dependent on outside help if it is to grow and expand. Thank God our good Catholic people in the better situated parishes in the North are realizing this. In recent years they have been most generous in building up missions by establishing chapels, schools, and by paying part of the salaries of the Sisters, who are content with little or nothing.

It is the encouragement which the missionary receives from his own converts or from his friends at home which keep up his spirits and urge him on in spending his life for the Propagation of the Faith.

### THE LOST SHEEP

MAURICE ROUSSEVE, S.V. D.

The task is done; I'll take my rest.  
The Shepherd is bringing you home.  
I see Him now in the dusky shade,  
A-bringing you home ere the daylight fade.  
The others trail on in the lead He's made,  
Content to listen and follow His lead.  
But you who are weak and in helpless need,  
Feeling abandoned by all and in sore distress,  
He lifts to His Shoulder and draws to His Breast.  
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St. Jude's Dominican Monastery

## Spiritual Powerhouse for Southern Missions

WILLIAM ADAMS, S.V. D.

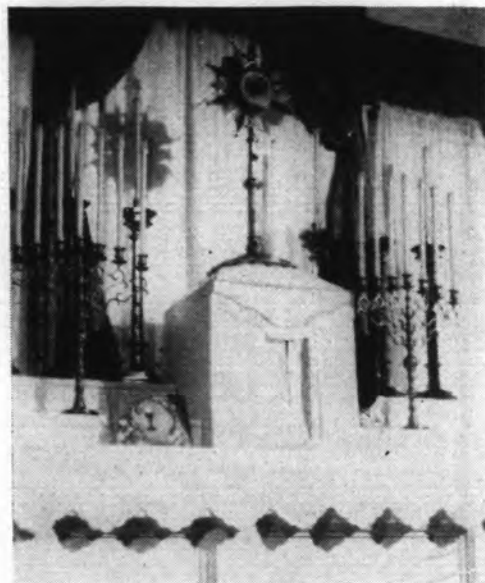
- White and Colored Dominican Sisters will pray
- Continuously for Success of the Negro Apostolate

On August 28, 1944, the Feast of St. Augustine, a great thing happened in a little town in Central Alabama. On that day St. Jude's Dominican Monastery was opened in Marbury, Ala. The inhabitants of the monastery are six Dominican Sisters of Perpetual Adoration and Rosary. Taking turn these Sisters pray the rosary in their chapel before the Blessed Sacrament exposed day and night without interruption. To make this foundation in Alabama two nuns came from the Dominican Monastery in Catonsville, Md., and four came from Kingston, Jamaica, British West Indies.

The significance of this excellent undertaking is of deep interest to colored Catholic girls in particular, because the Dominican Sisters at Marbury will accept colored candidates for their order, and they gladly invite colored girls and young ladies, who feel called to lead a contemplative and cloistered life in re-

ligion, to apply for admission. Several such applications have already been received.

Christ our Lord gave to the world both commands and counsels. In order to be saved everyone must observe the commands of Christ; His counsels are invitations which we are not obliged to accept. That is



**IN THE CONVENT CHAPEL**  
The specially made monstrance used for perpetual exposition



## ST. AUGUSTINE'S MESSENGER

why He said: "He that can take it, let him take it." (Matt. 19:12) Religious orders aim to carry out these counsels, especially those of poverty, chastity and obedience. The importance and blessing of religious orders Christ Himself made clear when He said in a vision to St. Teresa: "What would become of the world but for those who serve Me in the religious state?"

There are two types of religious orders, the active and the contemplative. Both aim at promoting God's glory and the individual member's salvation. In the active orders special emphasis is placed on a particular type of active missionary work. In the contemplative orders the life consists principally of prayer, silence and penance.

The Dominican Nuns of Perpetual Adoration and Rosary belong to a contemplative order. They are cloistered. They lead a life of prayer, a life close to God, and in order the better to do this they always keep silence except during the periods of recreation. By abstinence and frequent fasts as well as by other generous sacrifices and mortifications the Sisters draw down God's blessing upon themselves and upon the world in general, but especially upon priests and those in the active missionary life for whom they are praying.

Other activities carried on within the walls of St. Jude's Monastery include making church vestments,



Two Dominican Sisters of  
Perpetual Adoration and Rosary

embroidering, painting holy pictures, making church banners, rosaries and other pious articles, and preparing altar breads.

But far greater than all other occupations and duties is the privilege of kneeling in adoration in the Presence of Jesus in the Blessed Sacrament and reciting the rosary in honor of Mary, the Queen of Heaven. This is the joyous center of the Dominican Sister's life.

Young ladies who are interested may obtain further information by writing to Mother Mary Dominic, O.P., St. Jude's Dominican Monastery, Marbury, Ala.

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**We most heartily recommend the spiritual and financial support of this praiseworthy undertaking to all our readers. — *The Editor***

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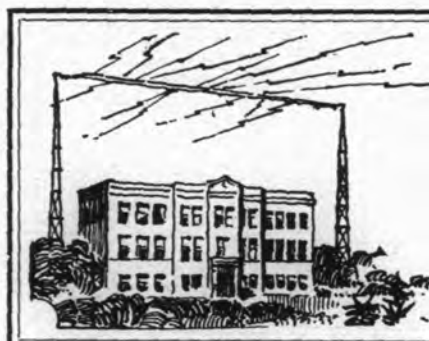
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Now in the fourth year of Theology, and a Deacon, the Reverend Frater Arthur Winters has been ordained to the Priesthood on January 6, 1945.

We pray to God, the Father Almighty, that He may multiply heavenly gifts upon these His servants, whom He has chosen for the office of Deaconship. May they, by the help of God, accomplish what they undertake at His gracious call.



# Seminary

**BROUGHT FROM**

St. Augustine's Seminary, St. Louis

the only Catholic Seminary in the Midwest

## Movies

"The Negro Soldier" was informative and interesting throughout. This movie portrayed mainly the American Negro's contribution to the present World War. Also the more prominent Negro leaders and their achievements came to the fore, while a clear and real account of the Negro soldier in the various branches of the American Army and Navy was treated thoroughly.

The setting of this show is well balanced and it is easy to follow. The musical background blends appropriately with the general theme of the movie, lending much variety and enjoyment to the purpose of the show as a whole.

"Moonlight Sonata" gave us ample entertainment. This movie is a musical, featuring that renowned musical genius and pianist, Ignace Jan Paderewski. Perhaps our music lovers gained useful knowledge about the merit and scope of classical music while they viewed this production.



## THOUSANDS OF MILES APART NOW!

These 3 Divine Word Fathers, who were classmates in St. Augustine's Seminary and were ordained together 6 years ago, are now on 3 different continents. Father John Dauphine (left) is doing missionary work in Africa; Father John Bowman (center) is a chaplain with the Armed Forces Somewhere in the Pacific; and Father Leo Woods (right) is a professor at St. Augustine's Seminary





"Spring Parade" was the last picture that we were privileged to see. Here, too, the musical glamor of Vienna, Austria, and the musical stars of movie-dom played and sang some of the well known waltzes and other classical compositions.

## New Courts!

Yep, folks, that's right. Our minor seminarians have a brand new concrete athletic court. This court was completed during the latter part of December.

Father Lawrence Dudink, Assistant Prefect of students was quite an active and energetic figure behind this whole project for the youngsters. He planned the construction of the court in such a way that it will serve the fourfold purpose of basketball court, tennis court, skating rink and outdoor gymnasium.

Already the youngsters manifest a great liking for this court and use most of their free time for play there. Maybe this will help the little fellows to develop big muscles and strong minds and bodies.

Mr. Thaddeus Boucree (father of our Frater Boucree) did the main work on this court, together with the eager help and cooperation of the Brothers and the students. Once again we are sincerely grateful to Mr. Boucree for his generous work in our behalf here at the Seminary.

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Continuing their study of the various liturgical ceremonies of Holy Mother the Church, the major seminarians convened to hear another wonderful paper entitled, "The Liturgical Altar." This paper was prepared by Frater Edward Adams and served for the practical instruction of all.

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On the Feast of the Immaculate Conception the Students' Legion of Mary presented a religious program to the community. The main feature was an original pageant entitled "The Hidden Life of the Blessed Virgin," which was written by James Moultrie, Elmer Powell, Melvin Robert and Linwood Singleton.

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## St. Benedict's in Milwaukee

(Continued from page 30)

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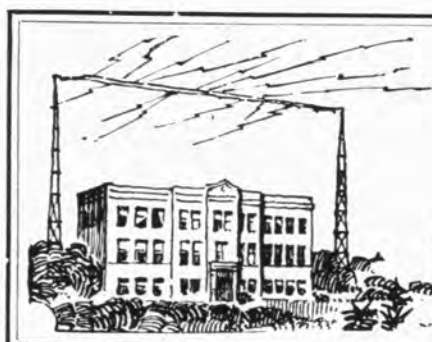
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# Minor News

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St. Louis, Mississippi  
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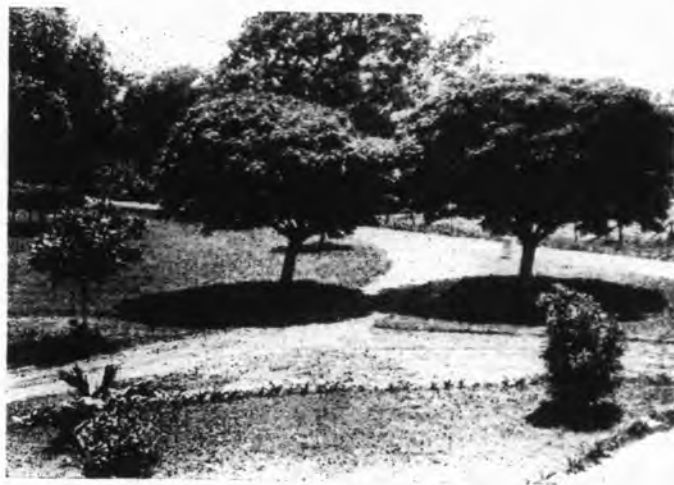
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# WHY?

RUTH TAYLOR

Why do I talk so much about brotherhood? A good many people have asked me, making all sorts of suggestions as to why I take the line I do.

Most of them make the mistake of thinking I talk about tolerance. I don't. I loathe the word. To say "I tolerate" is to say "I put up with you" — which to my mind is almost as bad as active dislike. It is so unpleasantly patronizing.

I talk about brotherhood and neighborliness and understanding for purely selfish reasons. I happen to believe in America. I reckon that by ancestry I am as completely a hundred-per-cent-American as anyone without Indian blood can be. I believe in the American way of life. I believe in democratic government and the rule of the people by the people. I believe in Lincoln's great line — "no nation can exist half slave and half free."

Since I believe this, I feel that intolerance, prejudice, hatred because of race, creed or color, discrimination or special privilege — either for or against any group — are denials of the things to which I owe allegiance and are termites gnawing at the pillars of our national house.

I may be an idealist but I hold that idealism is part of the American picture. As Walter Lippmann said once — "Let us remember when we talk of realism and of being realistic, that hope may be as realistic as fear, faith as realistic as doubt, and that George Washington who endured the bitter winter at Valley Forge was the same hardheaded

man who at Philadelphia presided over the formation of the Union."

I believe that unless we put into practical application the ideal that is America we cannot spread the ideals of the Four Freedoms abroad. Like the Communist — old style — I do not believe the way of life which I want is safe unless it is safe everywhere. The world is too small for differing ideologies. No man can be free unless all men are free.

I do not feel that I have to pick my friends or my enemies by groups. I do not feel that I have to open my home to anyone whom I do not wish to receive — but I do feel that my neighbor is entitled to the same privileges that I enjoy — and that the best way to get along with him is by the strict application of the Golden Rule. I feel that the persecution of any American of any race, creed or color is my affair because it threatens my life and the existence of the democracy which has given me, my parents, my grandparents, my great-grandparents, my great-great-grandparents, and my great-great-great-grandparents, etc., so much.

That is why I preach brotherhood. That is why I will continue to bear witness for my faith.

***This is Catholic Press Month***  
**Give a year's subscription for**  
***St. Augustine's Messenger***  
**to the Boys in Service**

**Special rate:**

**one 2-year subscription**  
**or two 1-year subscriptions**  
**\$1.00**





#### IN THE PACIFIC

Father Joseph Garrity, S.V.D., conducting the funeral of a colored Catholic marine. The marine was a convert and a former altar boy of St. Therese's Church, Monroe, La. Father Garrity is wearing his uniform because he lost his cassock in an earlier bombing attack

### 3 Million Visits Monthly to Negro USO's

Visits to the USO service centers by men and women of the armed forces increased from 1,000,000 monthly in 1943 to 3,000,000 in 1944, it was revealed recently by Henry W. Pope, national director of services to Negroes, at the organization's national headquarters in the Empire State Building, New York City.

In order to keep pace with the increased demand for recreational facilities for service men and women in the states, the USO increased its centers which cater exclusively to Negroes from 118 in 1943 to approximately 300 in 1944. This does not include the more than 100 local community centers in the country which receive substantial grants from the USO to enable them to serve men and women in uniform.

The USO is a member agency of the National War Fund, which comprises 22 war emergency agencies. The National War Fund is supported by the American public's voluntary contributions to 10,000 local community war fund campaigns.

Mr. Pope, who supervises the work of the centers serving Negroes, made it clear that the 300 centers mentioned above do not take care of all the Negro soldiers, sailors, and Wacs, for many of them stationed in northern areas are served in USO centers that service all

service men regardless of color.

More than 2,400 paid trained professional and non-professional Negro workers are employed at the centers, Mr. Pope said. This represents an increase of at least 33 per cent over last year in personnel. Negroes are employed in capacities having local, regional, and national responsibilities. With pride and public gratitude, Mr. Pope revealed that approximately 75,000 persons, largely women, volunteered their services to USO centers as hostesses and other workers during the past twelve months. This figure represents an increase of 25,000 volunteer workers over 1943.

The centers have not only fulfilled their aims of providing relaxation and recreation for service men and women, he pointed out, but these USO centers have been of inestimable value to Negro communities, many of which have never had the services of trained social workers. In this instance, the USO, a member agency of the National War Fund, has made it possible for thousands of volunteers to receive training and experience under the guidance of the professional staff of the centers and have thereby brought training in community leadership to the lay woman and man who might otherwise have not received it. — *Standard News Syndicate*

# WHY?

RUTH TAYLOR

Why do I talk so much about brotherhood? A good many people have asked me, making all sorts of suggestions as to why I take the line I do.

Most of them make the mistake of thinking I talk about tolerance. I don't. I loathe the word. To say "I tolerate" is to say "I put up with you" — which to my mind is almost as bad as active dislike. It is so unpleasantly patronizing.

I talk about brotherhood and neighborliness and understanding for purely selfish reasons. I happen to believe in America. I reckon that by ancestry I am as completely a hundred-per-cent-American as anyone without Indian blood can be. I believe in the American way of life. I believe in democratic government and the rule of the people by the people. I believe in Lincoln's great line — "no nation can exist half slave and half free."

Since I believe this, I feel that intolerance, prejudice, hatred because of race, creed or color, discrimination or special privilege — either for or against any group — are denials of the things to which I owe allegiance and are termites gnawing at the pillars of our national house.

I may be an idealist but I hold that idealism is part of the American picture. As Walter Lippmann said once — "Let us remember when we talk of realism and of being realistic, that hope may be as realistic as fear, faith as realistic as doubt, and that George Washington who endured the bitter winter at Valley Forge was the same hardheaded

man who at Philadelphia presided over the formation of the Union."

I believe that unless we put into practical application the ideal that is America we cannot spread the ideals of the Four Freedoms abroad. Like the Communist — old style — I do not believe the way of life which I want is safe unless it is safe everywhere. The world is too small for differing ideologies. No man can be free unless all men are free.

I do not feel that I have to pick my friends or my enemies by groups. I do not feel that I have to open my home to anyone whom I do not wish to receive — but I do feel that my neighbor is entitled to the same privileges that I enjoy — and that the best way to get along with him is by the strict application of the Golden Rule. I feel that the persecution of any American of any race, creed or color is my affair because it threatens my life and the existence of the democracy which has given me, my parents, my grandparents, my great-grandparents, my great-great-grandparents, and my great-great-great-grandparents, etc., so much.

That is why I preach brotherhood. That is why I will continue to bear witness for my faith.

***This is Catholic Press Month***  
**Give a year's subscription for**  
***St. Augustine's Messenger***  
**to the Boys in Service**

**Special rate:**

**one 2-year subscription**  
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**\$1.00**





#### IN THE PACIFIC

Father Joseph Garrity, S.V.D., conducting the funeral of a colored Catholic marine. The marine was a convert and a former altar boy of St. Therese's Church, Monroe, La. Father Garrity is wearing his uniform because he lost his cassock in an earlier bombing attack

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## FEBRUARY'S SAINTS

**Feb. 7 —**

### **St. Romuald**

The sight of the murder of a relative by his own father prompted this saint to abandon the world and become a monk. He entered the Benedictine monastery in Ravenna, Italy. Although chosen abbot after some years, he resigned the office after 3 years and set about reforming monasteries and founding hermitages. The house of Camaldoli became the motherhouse of the order he founded. The monks who honor him as their founder are known as the Camaldolese monks of the Benedictine order. St. Romuald died in 1027. The many sinful deeds we behold going on in the world should make us more resolved to stay close to the Lord. Ask this saint to obtain for you perseverance in virtue.

### **Feb. 8 — St. John of Matha**

While celebrating his first Mass in Paris this French saint received a vision. In it he was instructed by God to found an order to ransom Christian slaves held captive by the Moslems. Together with St. Felix of Valois he journeyed to Rome and obtained the approval to found a new order. This order is known as the Order of the Trinitarians for the Redemption of Captives. All of us are not called like St. John to ransom slaves, but all of us must possess and manifest kindness and charity towards all. Today is also the anniversary of the great Pope of the Missions, the late Pius XI. Pray today for all missionaries working to ransom countless souls enslaved by paganism and sin.

### **Feb. 14 — Ash Wednesday**

Lent begins today, a period of forty days of fast and penance. Many dioceses have greatly reduced the number of fast days for the duration of the



#### **SIMEON'S PROPHECY**

"Behold, this Child is destined for the fall and rise of many in Israel, and for a Sign that shall be contradicted. And thy own soul a sword shall pierce..." (Luke 2:34, 35)

present war. None have dispensed from the obligation of penance. Whatever you do during this sacred season of Lent perform it with a willing and generous spirit. The best suggestion we can offer is frequent, daily if possible, attendance at Holy Mass and reception of Holy Communion.

### **Feb. 23 — St. Peter Damien**

Shortly after the founding of the Camaldolese branch of the Benedictine order by St. Romuald of Ravenna, Italy, a poor but brilliant Italian youth from the same town of Ravenna entered the house at Camaldoli. He was St. Peter Damien, who became one of the glories of this order. Pope St. Leo had him for his personal and devoted assistant. Because of his many scholarly and learned works, Pope Leo XIII declared him to be a Doctor of the Church. Pray to St. Peter Damien for an increase of vocations to the priesthood and the religious life.

### **Feb. 24 — St. Matthias**

Not only the exalted dignity but also the responsibility of the office of an Apostle was given this ardent disciple of Christ. He filled the vacancy caused by the suicide of the traitorous Apostle Judas Iscariot. Tradition tells us that St. Matthias died by crucifixion — what a glorious proof of his love for Christ. Each of us has been endowed with tremendous graces and favors by God. We must show our appreciation for them by faithful service and obedience to His laws and those of His Church. Ask St. Matthias to obtain for all of us a greater love and zeal for the interests of Christ and His Holy Church.





## "Quote and Unquote"

- What Others Are Saying Of
- And About the Negro

### **Xenophobia=Hatred of Strangers**

The most extreme and difficult form of xenophobia is based on difference in color and physical conformation. The Negro, who may be a holy man or a great scientist or a noble benefactor of the human race, far superior in every human quality to most white men, is still rejected and despised because he does not look like a white man. . . . Some day Christian charity may so imbue the human race that this xenophobia will vanish.

*The Catholic Transcript*  
Hartford, Conn.

### **Prejudice in Schools Flayed**

It is only by association and the exchange of ideas that human beings can get to know and understand each other. Segregation, from the cradle to the grave, makes this impossible. The greatest damage of all is done in the schools. In them, through their formative years, children are taught by the very system itself, the great falsehood that Negroes and whites are essentially different, and must have as little to do with each other as possible.

There may be some who are held back by the belief that it is impossible to abolish this segregation in education. To them I answer that it has been abolished in many states and cities, and it has been abolished at St. Louis University, despite the fact that the institution has a relatively small endowment and has no revenue guaranteed to it by taxation.

REV. CLAUDE H. HEITHAUS, S.J.  
St. Louis University

### **Rights Must Not Be Undermined**

Fair-minded Americans will tolerate no undermining of rights and liberties

defined and guaranteed by the Constitution of the United States. They will not willingly permit any trespass upon those freedoms for which Americans of every race, color and creed now fight shoulder to shoulder on battle fronts around the world.

*The Victorian*  
Lackawanna, N. Y.

### **A Southern Newspaper Gives Advice**

Some of this region's more vocal spokesmen profess to be insulted because the (Democratic) platform didn't come out militantly for "white supremacy." Why does a race that has in its grasp all the instruments of power, and is in a majority in every Southern State, need a pronouncement on behalf of "white supremacy"? Those who seek such a pronouncement had better be thinking instead of ways to give the Negro people of the South a fuller citizenship and more equitable treatment, not only as a matter of justice, but so that they will not look to Northern radicals for leadership.

*The Times-Dispatch*  
Richmond, Va.

We have to face the fact that before this war is over, thousands upon thousands of these, our finest, will have died. They will be Americans — maybe rich or poor, maybe Black or White, maybe Protestant, Catholic or Jew; but *not* German-American, Russian-American, Italian-American; not a "son of the American Revolution," not an immigrant — but just citizens of the *United States* — Americans who loved their country and its ideals of freedom and equality enough to offer their lives that these ideals of justice and democracy might not perish. — *Ruth Taylor*



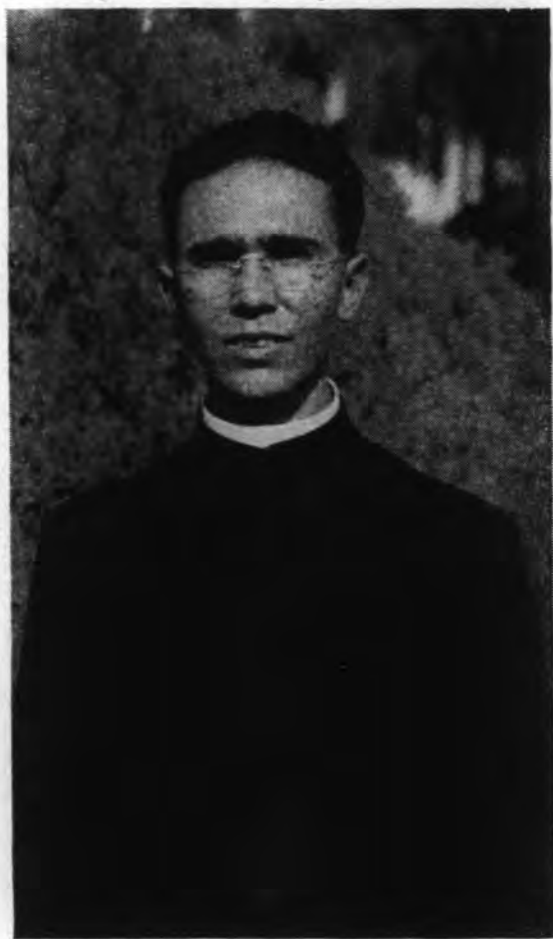
## With our SVD Fathers on the Colored Missions

### Appointments

In December, Father Andrew Staricek, S.V. D., stationed for the last three years as assistant at St. Joseph's Church, Meridian, Miss., was appointed as assistant at St. Thomas' Church, Point-a-la-Hache, La., to replace Father Jerome Haines, S.V. D., who was sent to take charge of St. Jules' Mission in Franklin, La., and Mother of Grace Mission, Verdunville, La.

### New Mission

Father Cosmas Schneider, S.V. D., who began St. Jules' Mission in Frank-



### STATE CONFERENCE CHAPLAIN

Father Maxine Williams, S.V. D., of Lafayette, La., has been named chaplain of the Louisiana State Conference of the Ladies' Auxiliary of the Knights of Peter Claver. Father M. Rousseve, S.V. D., of St. Martinville, La., is chaplain of the men's State Conference

lin, La., in 1943, and has been stationed there since then, has been sent to Jeanerette, La., to open a new colored mission there dedicated to Our Lady of the Holy Rosary. Father Schneider, who is 31 years a priest, has been doing such pioneer missionary work in Louisiana for most of the past 16 years, first in Belle Chasse and along the lower Mississippi River in 1929, then in St. Martinville in 1938, then in Franklin in 1943, and now again in Jeanerette.

We wish Father all success in his new missionary venture. There are already some colored Catholics in Jeanerette, but the beginnings will not be easy. Beginnings never are. In case any of our readers would like to help Father out in this worthy undertaking, his address is

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574 Minvielle Blvd.  
Jeanerette, La.

### Children's Charity Rewarded

Whatever we do, be it little or big, for the love of God in this life, will be rewarded by God at least in the next life. But sometimes even in this life we receive a reward for the things we do for God.

Take the case of the colored school children of St. Peter's School in Pine Bluff, Ark., for example. The boys and girls of the fifth and sixth grades, mostly non-Catholics, had heard of St. Augustine's Seminary in Bay Saint Louis, Miss., and of the wonderful work it is doing in training and educating colored boys and young men for the Catholic priesthood. They had even seen and heard one of these colored priests. He had given a mission especially for the school children. And so these fifth and sixth grade pupils decided that they would like to do a little something to help along this wonderful work of God.



## ST. AUGUSTINE'S MESSENGER

### FATHER ANTHONY BOURGES AND SOLEMN COMMUNION CLASS

Immaculate Heart  
of Mary Church,  
Lafayette, La.



For several days these eager children, with the help and guidance of their teacher, Sister Liguori, S.Sp.S., fixed up sandwiches and small lunches which they sold to the other pupils at the noon recess. The proceeds were sent to St. Augustine's Seminary, and the children were happy because they felt they had done something extra for God. But wait...!

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### Southern Sunshine, Snow, Smoke and Soot

The above title will give you an idea of what Father Clarence Howard encountered in Ensley, Ala., while he was conducting a mission at Holy Family Church the last part of November. Ensley, a part of Birmingham, is the "Pittsburgh" of the South. Open blast furnaces keep the atmosphere filled with smoke and soot. In fact, on the day that it snowed — yes, it actually did *snow* — the snow fell for an hour before Father Howard found out that it was snowing. (Of course, the fact that Father was in church hearing Confessions all during that time may possibly also have had something to do with his not knowing about the snow earlier. — *Editor's note*)

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## FROM OUR BOYS IN SERVICE



*We invite men and women in the Armed Forces to write to us. Your letters will be published on this page for the benefit of the folks at home.—ED.*

Dear Father: — This leaves me quite well and trying to do a good job on this side of the world. However, I am now feeling the strain of the tropics, but I try not to think about my feelings, and this has helped me a lot. We have plenty of rain and the sunshine is something awful. So we get it going and coming. But, I have taken it so far, and I suppose there is still some strength in reserve.

We are only two priests here now, but we are doing the work of five. We have divided the island into two parts; Father Douaire takes care of the men on one side, and I take care of those on the other. It keeps us on the go most of the time, but so far we have not had any ill effects. Perhaps I shall be leaving here before Father Douaire; in that case I don't know just how he is going to manage to get around. But I am confident that he will do his best.

When there were five of us chaplains on this island, things were quite pleasant as we always managed to get together at least once a week. Now we feel a bit isolated. But I suppose that this is a part of war also.

I have had two converts for the past three months, and there are three more under instruction. Last month, with twenty-four instructions given at all times of the day and night besides my other work, gave me quite a workout, but I did not mind that one bit for the men were so very sincere. I received a letter from the mother of one of my converts a few days ago and she expressed her thanks and appreciation for the instructions I had given her son.

My charges are still scattered over miles of water and land, but I do get the opportunity to get around to all of them periodically, I trust that our next move will bring us closer together.

Chaplain John W. Bowman, S.V. D.  
APO 93, C/o Postmaster  
San Francisco, Calif.

Dear Father: — We were transferred from Selfridge Field, Michigan, to Walterboro Army Air Base, S. C., in May. The transition was everything but appealing to the boys, but they are gradually orienting themselves, and resigning themselves to the situation, which is really much improved now, supported by the stereotyped yet daily used phrase: "This is the Army."

My duties have been many and varied. One of them was Special Service, especially when the men's morale was low after the transfer, in which position I tried to get them accustomed to the fact that morale didn't consist in a series of entertainments, but in the adjustment of oneself to situations and environment, and in maintaining mental equilibrium in the face of difficulties and problems. The men were swell.

I have been detached to attend school at this university. The course is psychological in the main, but broad in its scope — about 20 or more subjects, 8 classes 6 days a week, dealing with Veterans' Affairs and Veterans' Administration, Insurance, Legal Affairs, Family Allowance and Family Allotment, Information and Education, School Administration, and many other subjects dealing with personal problems of Service personnel and their dependents, during and after the war. The name of the course is "Personal Affairs." Think of Redistribution, and Rehabilitation after the war, G-I Bill of Rights and Soldiers' and Sailors' Act, then you'll have an idea of the course and its purpose. Every minute counts here.

About a thousand enlisted personnel and officers, WACs and soldiers attend this school for different courses. I'm the only colored soldier taking the P.A. course. It's tough.

Red Skelton is here. He is a private. Sorry, but I have to stop now.

Regards to all,

As ever,

Matthew Skidmore  
Washington and Lee Univ.  
Lexington, Va.



# BRIGHT SPOTS IN THE NEWS

## Interracial Justice Promoters

On the Feast of Christ the King medals were presented to the recipients of the 1944 James J. Hoey award, Mrs. Edward Morrell of Philadelphia, and Mr. J. Yancey of Chicago. The awards are given annually to one white and one colored person who have rendered outstanding contributions in the promotion of interracial justice. Mr. Yancey is the treasurer of the Catholic Labor Alliance and has been actively engaged in social action. Mrs. Edward Morrell of Philadelphia, together with her husband, founded the St. Emma's Industrial and Agricultural Institute for Negro youth. Mrs. Morrell is a sister of Mother Katherine Drexel, the foundress of the Sisters of the Blessed Sacrament, a Congregation of Sisters devoted to work among Negro and Indian missions.

## Anti-Discrimination Committees Increase

Over a period of five months the number of state, county and municipal committees, formed to obtain fairer treatment for Negroes in the field of industry, has increased from fifty to eighty-five. Three newly organized committees are located in Michigan, but the greatest increase has taken place in Ohio which has increased from four to twelve. New Committees have also been formed in Massachusetts, Colorado, Delaware, Minnesota, Montana, Oregon, Kansas, Washington, Alaska and in the southern states of Georgia, Alabama, Texas, Oklahoma, North Carolina and West Virginia. These anti-discrimination committees supplement the activities of the CIO Political Action Committee. Satisfactory progress is being made especially in the better organized state and local committee activities. Interest is high as can be seen from one conference held in Columbus, Ohio, at which approximately two hundred CIO local union delegates from central Ohio were present. Also in attendance were students of religious education who came to observe and study the union approach to the important problems facing the Negro in each community.

## Mid-West Clergy Conference Lashes Injustice Against Negroes

The mid-western clergy conference on Negro problems held in Milwaukee, Wisconsin, was marked by a forceful sermon by Msgr. Roman Atkielski on the rash sin of injustice against the colored people. He thanked the zealous labors of the Capuchin Fathers now working among the Negroes of Milwaukee and declared that their work was one of reparation. Various other topics were treated and discussed, especially the housing situation and hospital service plan.

## Substantial Gift for Proposed Hospital

Despite heavy commitments the M. D. Anderson Foundation contributed a provisional gift of \$10,000 to the fund for the proposed St. Elizabeth's Hospital for Negroes which will be erected in Houston, Texas. The Sisters of the Immaculate Conception will organize and direct the hospital as well as train young Negro women as nurses.

## Army Honors Negro Pilots

First Lt. Clarence Lester of Chicago, and First Lt. Jack Holsclaw of Spokane, Wash., were recently decorated for outstanding work in the Mediterranean theater of war. They are pilots of the 332nd fighter group now in Italy and for their material assistance in that area of warfare, were decorated with the Distinguished Flying Cross. Brigadier General Benjamin Davis made the presentation.

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**BAY SAINT LOUIS, MISS.**

# CHILDREN'S CORNER



My dear Boys and Girls:

I have a special plan to tell you about this month. But before I tell you about my plan, I want to remind you of two things. First, Lent, the time when we should make some special sacrifices for the Lord, will start on Wednesday, February 14. Second, most of you have somebody in the service of your country — your father, your uncle, your brother, or even your sister, or maybe your cousin, or just a friend of the family, in the Army, the Navy, the Marine Corps, the Air Corps, the Coast Guard, or the Merchant Marine. Well you can't just leave them to do all of that work for Uncle Sam all by themselves. *You've got to help them!* And just collecting waste paper and scrap, or even buying War Stamps and Bonds won't be enough. You've got to back up the soldiers and sailors and marines by PRAYING for them and making SACRIFICES for them, because in that way they — and you too — will get what is most important and necessary for *victory*, namely, God's blessing and help.

And now, here is my plan. Lent is a good time for you to go "all out" for your relatives and friends in the service. You can collect more paper and scrap, you can buy more War Stamps, you can give up going to the movies, to parties, dances, you can give up candy, cake, ice cream, and so on; but really the BEST way to help our soldiers sailors and marines is to go to church and offer up MASS and HOLY COMMUNION for them.

Therefore, this Lent we are forming a Praying Army here at home to back up our Fighting Army at the front. And I hope that all who read this page will join it. All you have to do is to make a resolution to go to Mass and Communion every day during this Lent, or every other day, or three times a week, or twice a week, or every Sunday. If you go every Sunday during Lent (of course you'll attend Sunday Mass whether you make the resolution or not) that will be 6 Masses and 6 Communions for your soldier father, or uncle or brother; if you go twice a week starting with Ash Wednesday, that will be 14 Masses and 14 Communions; if you go three times a week, that will be 21 Masses and 21 Communions; if you go every other day, that will be 23 Masses and 23 Communions; and if you go *every* day, that will be 45 Masses and Communions (not counting Good Friday when only the priest who conducts the Services may receive Holy Communion).

Now, make up your mind as to what you're going to do. How much do you love your soldier or sailor Dad, or Unk, or Bub? Enough to get out of bed and go to Mass and Communion for him a few extra times during Lent, or a whole lot of times, or even every day? Do you?

And in order to make your resolution stick, sit down right now and send me a post card or letter like this:

Dear Father Howard:

I am going to try to go to Mass ..... times and to Holy Communion ..... times



## ST. AUGUSTINE'S MESSENGER

during this Lent for my .....  
in the Army (or Navy, or Marine Corps, or  
Merchant Marine).

Of course, you do not *have* to write  
me what you intend doing. You can  
just make your resolution and keep it  
without telling anyone. But writing to  
tell me about it may help you to remem-  
ber to do it. And even if you write to  
tell me what you intend to do during  
Lent, you will not be bound under sin  
to do it. You will simply be telling me  
what you are going to TRY to do.

Now who will join this Praying  
Army marching to Mass and Commun-  
ion during Lent?

### WHAT DOES YOUR NAME MEAN?

Last month I told you the meaning of the  
names "Oliver," "Olivier," "Olier," "Olive,"  
"Oliva," "Olivia," "Ollie," "Matthew,"  
"Mat," "Matty," "Matthias," "Mathilda,"  
"Matilda," "Mathilde," "Tilda," "Tilly,"  
"Magdalen," "Magdalene," "Madeline,"  
"Madeleine," "Maun," "Maud," and "Maude."  
Now here are more Christian names with 1)  
their meanings, 2) some of the Saints bear-  
ing these names, and 3) the feast days of  
these Saints. Is your name among them?

#### George (Georgie, Geordie)

from the Greek word meaning "husbandman,"  
"farmer."

April 23 — ST. GEORGE, a soldier and  
martyr, the Patron Saint of England.

#### Georgia, Georgiana, Georgina, Georgette (Georgie)

feminine forms of George and have the same  
meaning.



A GOOD INVESTMENT

#### Abraham, Abram (Abe, Abie)

Abraham is a Hebrew name meaning "fa-  
ther of a nation," "father of a multitude."  
Abram is a Hebrew name meaning "father  
of a height,"

Oct. 9 — ST. ABRAHAM, one of the Pa-  
triarchs in the Bible, and father of the He-  
brew nation.

Mar. 16 — ST. ABRAHAM THE GREAT,  
Mesopotamian priest and hermit.

#### Sara, Sarah (Sadie, Sal, Sally)

from the Hebrew word meaning "a princess."

Aug. 19 — ST. SARAH, wife of the Patri-  
arch Abraham.

#### Ernest (Ernie)

from the German word meaning "earnest,"  
"serious," "zealous."

Nov. 7 — ST. ERNEST, European martyr  
who was put to death in Arabia.

#### Ernestine, Ernestina

are feminine forms of Ernest, and have the  
same meaning.

### MY MAIL BAG

Dear Father Howard: — I enjoyed reading  
the ST. AUGUSTINE'S MESSENGER, but  
best of all I liked the story about "Grandpa's  
Cuff Buttons." It's a very nice story. I no-  
ticed in your Mail Box that one of my school-  
mates, Mary L. Bowman, had her letter in  
there.

Father, I will be glad when the instruc-  
tion class starts. I want to become a Catho-  
lic this year. I go to Immaculate Conception  
School every day.

Father, I am praying for you, and I hope  
you are praying for me that God will give  
me the grace to be a good Catholic. Re-  
spectfully yours,

Mary Belle Lee, 7th grade  
425 Hale Street  
Augusta, Ga.

Yes, Mary Belle, I will pray for you that  
you may become a good Catholic. Don't for-  
get to let me know when the happy day of  
your Baptism comes. And, by the way, I sup-  
pose I can depend on you to see to it that  
your schoolmate, Mary L. Bowman, "acci-  
dentally" notices that YOUR letter is in my  
Mail Box this time. Write again, Mary B.  
L.; CHILDREN'S CORNER welcomes you  
as it did your friend, Mary L. B.

Dear Father Howard: Just a few lines to  
thank you for the retreat which you gave  
us. Father, I am sorry I waited so long to  
let you hear from me. Father, I am sure  
that the Lord in Heaven will fill your heart

## ST. AUGUSTINE'S MESSENGER

with many blessings and many favors. Father, I am praying for you every day. Father, I know that you are working hard. Father, I am trying my best in school and in outside work. Once again, Father, may the Lord of Heaven fill your heart with many blessings. Yours truly,

Louis Jackson, age 13  
Lafon Boys' Home  
Box 242 Chef Menteur Hgwy.  
New Orleans 17, La.

Thanks a lot for your prayers and for your "Father-ly" letter, Louis. I am happy to know that you are trying to do your best both in school and out of school. May the dear Lord fill your heart with blessings, also.

Dear Father Howard: How are you today? I thank you for that retreat. I have learned more about God.

Father, every morning and night I say a prayer so that you can keep well, and I prayed that you get back home safe. Many thanks for staying and playing games with us.

We were wishing that you could have come and said Mass for us Christmas. May God bless you always. Yours in Jesus, Mary and Joseph,

Robert Olsen, age 12  
Lafon Boys' Home  
Box 242 Chef Menteur Hgwy.  
New Orleans 17, La.

I am glad that you know a little bit more about the good God, Robert, and I hope you will love Him that much more. Thanks for your daily and nightly prayers for me. I'll be back some other time when I can.

Dear Father Howard: I appreciate all the kind things you have done for me. Father, how are you getting along with your missions? And every night before I go to sleep I say a "Hail Mary" for you. Your little boy,

Raymond Honore, age 13  
Lafon Boys' Home  
Box 242 Chef Menteur Hgwy.  
New Orleans 17, La.

Raymond, I certainly did NOT get tired of reading your letter. I didn't get a chance. Won't you write just a wee btt more next time? And keep on saying that "Hail Mary" for me; I surely appreciate it.

\* \* \*

Be sure to remember the Colored Missions and missionaries at Mass and Communion during Lent; and try to put me in there someplace, too.

FATHER HOWARD, S.V.D.  
Bay Saint Louis, Miss.

### HER NATIONALITY



Courtesy Appreciate America, Inc.

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STAMP DEPARTMENT  
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Bay Saint Louis, Miss.

## BOOKS

**FRIENDSHIP HOUSE SPEAKS** by Catherine de Hueck; 24 pages; Martin De Porres Friendship House, 34 West 135th St., New York, N. Y.

**NOVENA IN HONOR OF OUR LADY OF VICTORY** compiled from Approved Sources for the use of the Armed Forces by Chaplain Raymond A. Punda; 32 pages; Lawrence N. Daleiden and Co., 218 West Madison St., Chicago, Ill.

**"YOU WOULDN'T DENY ME THAT!"** by Victor J. Donovan, C.P.; 52 pages; price 10c; St. Anthony Guild Press, Paterson, N. J. The following discounts avail on quantity orders of this pamphlet: 1-99, less 20%, 8c; 100-499, less 30%, 7c; 500-999, less 40%, 6c; over 1000, less 50%, 5c. Order from Rev. Victor J. Donovan, C.P., P.O. Box 24, Jamaica 1, New York



# STUDENT BURSES

A Burse, or Scholarship, of \$5,000 will take care of the complete education and training of one of our students for the priesthood. Won't you help us complete one of the following incomplete Burses?

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Bay Saint Louis, Miss.

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● Give us a sum of money on which we will pay you an annual interest as long as you live. After death the principal will be used for the missionary purposes of the Society of the Divine Word, especially for the education of colored students for the Priesthood.

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Mission Mass League  
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Bay Saint Louis, Mississippi

Keep abreast of the progress of the

American Negro Missions!

## ST. AUGUSTINE'S MESSENGER

"THE MAGAZINE WITH A MESSAGE"  
will keep you informed

Subscription \$1.00 a year

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ST. AUGUSTINE'S MESSENGER, Bay Saint Louis, Miss.

Since this is our

# 25<sup>th</sup> Anniversary Year

---

We are redoubling our efforts to make our Seminary chapel a really beautiful HOUSE OF GOD. For this purpose we need

- a new high altar
- 6 new side altars
- new statues
- a new set of stations
- and we want to paint and redecorate the interior of the chapel

**YOUR HELP IN THIS PRAISEWORTHY UNDERTAKING WILL BE  
GREATLY APPRECIATED**

Send all offerings to:

REV. FATHER RECTOR  
ST. AUGUSTINE'S SEMINARY  
Bay Saint Louis, Mississippi



*St. Augustine's*

M



NEWLY ORDAINED  
Rev. Arthur C. Winters, S.V.D.



# FOR VICTORY

## BUY MORE AND MORE BONDS

If you want to put every bit of your surplus money into U. S. Bonds and yet would like to aid our Colored Mission work also, you can do both by purchasing Series F and G Bonds which can be made out in the name of our Seminary or of any one of our Missions. In this way you place your money in the service of God and Country.

ST. AUGUSTINE'S SEMINARY  
BAY SAINT LOUIS, MISS.

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**"The Master is here and calls thee."**

John 11:28

**PERHAPS HE CALLS YOU**

TO BE

**A SOLDIER IN HIS ARMY**



The Colored Mission Work is urgently in need of  
more priests and religious

**"The harvest indeed is abundant, but the laborers are few."**

Matt. 9:37

If you would like to become a priest or a religious lay brother  
in the Society of the Divine Word, write to

FATHER RECTOR  
St. Augustine's Seminary  
BAY SAINT LOUIS, MISS.



PUBLISHED  
TO MAKE THE  
WORK OF THE  
CATHOLIC  
CHURCH  
AMONG  
NEGROES  
BETTER  
KNOWN

# ● *St. Augustine's* ● **MESSENGER**

"The Magazine with a Message"

TO AID THE  
Cause for which  
S.V.D.  
MISSIONARIES  
ARE WORKING —  
MORE  
NEGRO PRIESTS  
AND  
RELIGIOUS

A Catholic magazine, published monthly, except July and August, at Techny, Ill., by St. Augustine's Seminary, Bay St. Louis, Mississippi. Subscription \$1.00 a year. Proceeds are used for the education of colored students for the priesthood.

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ST. AUGUSTINE'S SEMINARY BAY SAINT LOUIS, MISS.

Volume XXIII

MARCH, 1945

Number 3

## COLOR IN THE CHURCH

RAYMOND KRESENSKY

We never knew, and now we are uncertain,  
The man who sang his praise to God up there  
Was black among the whites, a mystic curtain  
Dropped from the dome, from walls, and everywhere.

We never knew the man in front was black,  
The one beside us white, and down the aisle —  
One time we counted them and then lost track,  
The different colors faded after a while.

Then afterward we realized no line,  
No mark was there — worshipers, all the same;  
Only a man to say, "All these are Mine,"  
Speaking it loud in Jesus' Holy Name.





During the Ordination Mass

## ORDINATION AT ST. AUGUSTINE'S

VERY REV. JOSEPH F. ECKERT, S.V. D.

- 19th Negro Priest Ordained
- In 8th Ordination Ceremonies

Usually the annual ordinations of young men to the priesthood and the First Mass celebration of newly ordained priests are barely noticed outside of the diocese or parish concerned. But at St. Augustine's Seminary in Bay Saint Louis, Mississippi, such events make history and arouse unusual interest in the Church in America and especially among the colored people. Both days are convincing proof that the training of Negro priests is a fact, and is proceeding slowly but surely. On January 6, another young colored seminarian — the Rev. Arthur Winters, S.V. D. — was vested with the dignity and the power of the priesthood by our beloved Ordinary, the Most Reverend Richard O. Gerow, D.D., Bishop of Natchez, who is always ready and anxious to come to St. Augustine's Seminary for an ordination, though to do so

he must travel far, which today means considerable hardship. Two monsignori and almost forty priests from four dioceses were present for this ordination.

It is always a source of great encouragement for the superiors, professors, and students to see more and more priests come to the ordinations at St. Augustine's Seminary. On such occasions one becomes aware of how the common bond of the priesthood closely unites all priests as privileged members of the Mystical Body of Christ in the Church regardless of color. Color bars and social barriers disappear completely. All priests, whether they be white or colored, young or old, monsignori or ordinary parish priests, are bound together by the Sacrament of Holy Orders for one noble purpose, so succinctly and well expressed in the ordination ceremony thus: "The



## ST. AUGUSTINE'S MESSENGER



The solemn moment of Ordination approaches

office of the priest is to offer sacrifice, to bless, to govern, to preach, and to baptize."

This year's ordination was outstanding for the fact that the happy recipient, Father Arthur Winters, S.V. D., was the second son of his family to be honored with the priestly dignity in the Society of the Divine Word within the last few years. A brother, Rev. Richard Winters, S.V. D., now assistant pastor at the Church of Our Lady of Perpetual Help in St. Martinville, La., was ordained at St. Augustine's Seminary in 1941. These are the only two Negro brothers in this country who are priests.

The First Mass celebration on the following day, which happened to be the Feast of the Holy Family, had this time the character of a "real family feast." The mother had come from her home in Pleasantville N. J., with another one of her sons. The father was unable to travel, for he has been an invalid for some time. Father Winters' priestly brother, Father Richard Winters, assisted the newly ordained at his first Holy Mass, while two other brothers, one a soldier, were his Mass servers. It was a grand and touching sight to see four brothers at the altar with their good mother devoutly kneeling in the pew, following attentively every sacred action of her four sons. It was the first time that such a stirring scene had been enacted by colored youths in this country, perhaps in the whole world.

Next to the young priests the mother was the center of keen interest of everybody. Within four years she had traveled the second time to Bay Saint Louis, Miss., to witness the impressive ordination of another of her sons and receive his priestly blessing. Out of seven children — all boys — she has given two to the service of the Church as missionary priests and four to the service of her country. A seventh



The Litany of All Saints is chanted while the candidate for Ordination lies humbly prostrate before the altar



During the Ordination Mass

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## ST. AUGUSTINE'S MESSENGER

is organist of St. Monica's Church in Atlantic City, N. J. What a family! What a mother who never shirked her duty! What a mother of unselfish love of God and devotion to the country! What a reward, worth all her sacrifices, to see the bishop and a large group of priests lay their hands upon another of her sons and follow him to the altar where he offers up his first Holy Mass.

Speaking with the mother afterward, one could not help but notice that her heart was overwhelmed with joy and flooded with happy gratitude to God. "Oh, I am so happy and thankful to God to see all this!" she told the writer after the first Holy Mass of her priestly son. These are almost the same words my own mother uttered right after my first Holy Mass. Mothers of priests are much alike the world over.

Bishop Gerow in a brief address

after the ordination congratulated the mother upon this extraordinary favor bestowed upon her by God.

"This was well deserved," the bishop continued, "for next to God there is no agency so much responsible for a priestly vocation as the mother. It is the good Catholic mother who from early infancy nurses a budding vocation to the priesthood by fostering in the child love of God and of the Church by good example, prayer, and sacrifice. It was the mother who led the young boy by his tiny hand to the Church whenever possible and in season and out of season taught him love of God and impressed upon his impressionable little heart and mind deep respect for the priesthood. Step by step the mother led this young priest by prayer and good advice to the altar."

Every priest will bear witness to the truth of this statement. Even our Catholic laity instinctively hon-



**TWO PRIESTLY BROTHERS**

Rev. Arthur Winters, S.V.D., newly ordained, and his brother, Rev. Richard Winters, S.V.D., ordained four years ago



## ST. AUGUSTINE'S MESSENGER

### A PROUD AND HAPPY FAMILY

The newly ordained with his mother and 3 brothers after his First Mass. (Left to right): Robert, Mrs. Winters, Father Arthur, Father Richard, and Pvt. Joseph Winters. Two other brothers are in the army and one in the navy



ors and repects — almost idolizes — the mother of a priest, whoever she may be, for it recognizes the important role she plays in bringing the boy to the priesthood. As long as we have conscientious and dutiful mothers, not tainted with worldliness, we shall have many and good priests.

A few months ago a group of prominent leaders of the Society of the Propagation of the Faith met in New York with representatives of various seminaries to discuss ways and means to increase the number of priestly and religious vocations especially for the home and foreign missions. One agency stressed in that conference for the promotion of vocations, was the good Catholic family. The Church is advocating and actually insisting upon a native priesthood as is evident from many official statements of the popes. We know that the Church has ordained youths of all races and nations who were worthy and answered the high intellectual and moral qualifications demanded from any young man aspiring to the priesthood. The writer happens to know most of the families of our colored priests ordained

during the last fifty years, from Father Tolton to Father Winters. In every case these priests had a pious and God-fearing Catholic mother.

Let us have more Catholic families with good and exemplary Christian mothers and soon we shall have many colored priests, Brothers and Sisters in this country. Therefore it is imperative for priests and Sisters in the Negro mission work to exert every effort to promote Catholic family life in our missions. Special attention should also be given to religious training of the mothers and young women in our sodalities and other church organizations.

This month of March is dedicated to the fostering of priestly and religious vocations among our boys and girls. Our missionary priests and Sisters are asked to help cultivate budding vocations by instructions and prayer. With this line of action being followed out every year we shall actually have more vocations among our colored youths and see them raised to the priesthood, as Father Winters has been and many girls will become efficient and noble

*(Continued on page 67)*

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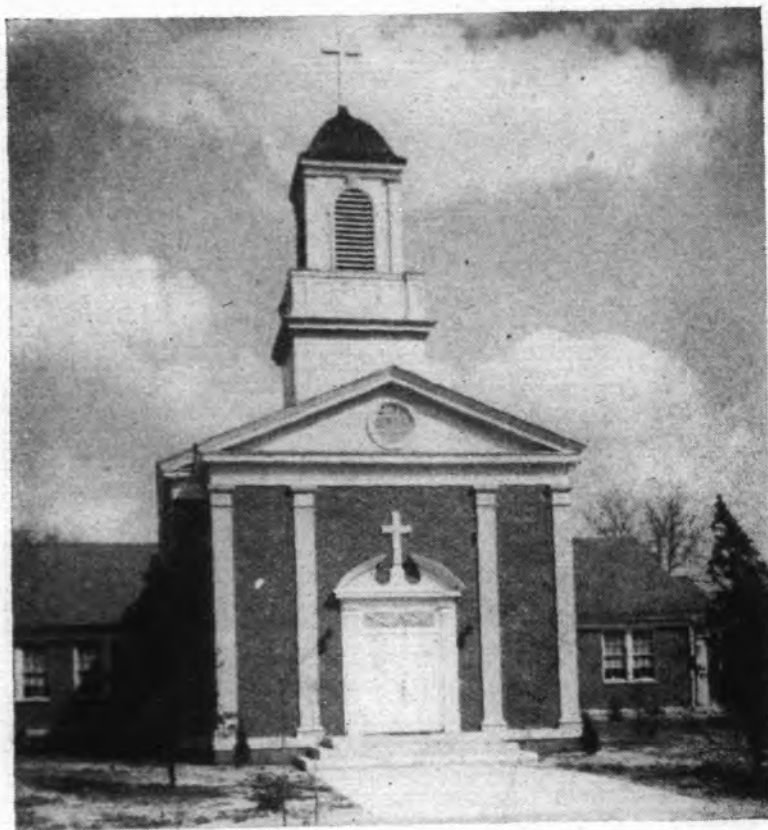
A few months ago a group of prominent leaders of the Society of the Propagation of the Faith met in New York with representatives of various seminaries to discuss ways and means to increase the number of priestly and religious vocations especially for the home and foreign missions. One agency stressed in that conference for the promotion of vocations, was the good Catholic family. The Church is advocating and actually insisting upon a native priesthood as is evident from many official statements of the popes. We know that the Church has ordained youths of all races and nations who were worthy and answered the high intellectual and moral qualifications demanded from any young man aspiring to the priesthood. The writer happens to know most of the families of our colored priests ordained

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Let us have more Catholic families with good and exemplary Christian mothers and soon we shall have many colored priests, Brothers and Sisters in this country. Therefore it is imperative for priests and Sisters in the Negro mission work to exert every effort to promote Catholic family life in our missions. Special attention should also be given to religious training of the mothers and young women in our sodalities and other church organizations.

This month of March is dedicated to the fostering of priestly and religious vocations among our boys and girls. Our missionary priests and Sisters are asked to help cultivate budding vocations by instructions and prayer. With this line of action being followed out every year we shall actually have more vocations among our colored youths and see them raised to the priesthood, as Father Winters has been and many girls will become efficient and noble

*(Continued on page 67)*



# NEW BERN THEN AND NOW

GUSTAVE B. ALDRICH

- First convert, now 76, relates early beginnings
- of North Carolina Colored Mission

(ABOVE) The new St. Joseph's Church in New Bern, N. C., built in 1943 when the old building (RIGHT) burned down. The school is at the rear. It is in charge of 6 Sisters of the Immaculate Heart of Mary, and has 126 pupils in 12 grades. The enrollment is 53% Catholic



Father Julian Endler, C.P., is making a great effort in the town of New Bern, N. C. Some of his literature about the "Shrine of St. Joseph in Dixie" has reached me out here in Tacoma, Washington, and I am tempted to recall my own conversion to the Catholic Faith in New Bern many, many years ago.

Saint Joseph's Mission began along about the fall of 1886. Father Thomas F. Price was at that time pastor of St. Paul's Catholic Church in New Bern. He had a small congregation of whites, mostly poor people, who worshiped in

an old frame church edifice not far from the Neuse river.

I happened to be the first colored convert. I had been brought up to attend church and Sunday school regularly, my parents being very conscientious Protestants. Mother was a Methodist, while father was a preacher (without portfolio) in his sect, the "Disciples" or "Christians."

My father was also superintendent of the Sunday school, and when I was nine years old he gave me charge of a class of tots, from four to six years of age, to look after and



## ST. AUGUSTINE'S MESSENGER

keep out of mischief. However, I took my appointment seriously and set myself up as a "teacher."

The principal churches attended by colored people in those days were Methodist and Baptist. We could not attend white churches. However, the public school teacher, Mr. Bass (an exceptional Negro who was a *Democrat* as well as an Episcopalian) used to take the children down to the Episcopalian church for the colored on occasion, and there I learned the Apostles' Creed.

In lieu of anything else, I started to teach my class of little tots the Apostles' Creed. Coming to the words "the Holy Catholic Church," I became puzzled and turned to my father on the platform.

"What does 'Holy Catholic Church' mean, father?" I asked.

The answer was that it meant all of the churches together. Being but a child I took his explanation for granted, although I could not see how they could all be together and believe so many different ways.

At one time my father was hired to do some repair work on the rectory next to the little frame Catholic Church. One day I carried his dinner to him. There I saw a priest alive for the first time. He gave me a copy of the catechism with the injunction to study it. I, however, was more interested in the black gown he had on, and in what was in the church. When he had gone into the house, I crept to the front door and peeped in the church. The statues of the Blessed Virgin and of St. Joseph attracted my attention.

"Yes," I thought to myself; "there are the idols right there."

I took the catechism home, read as far as the "Hail Mary," and disgustedly threw it into the fire. I had not in any way connected in my mind the priest's church with the "Holy Catholic Church" of the Apostles' Creed.

When I was about 14 years old my father thought I should be a preacher, and for that purpose sent me to a school about 250 miles



**A CLASS OF CONVERTS RECENTLY BAPTIZED**  
Father Julian Endler, C.P. (right), and his assistant, Father John Maye, C.P.



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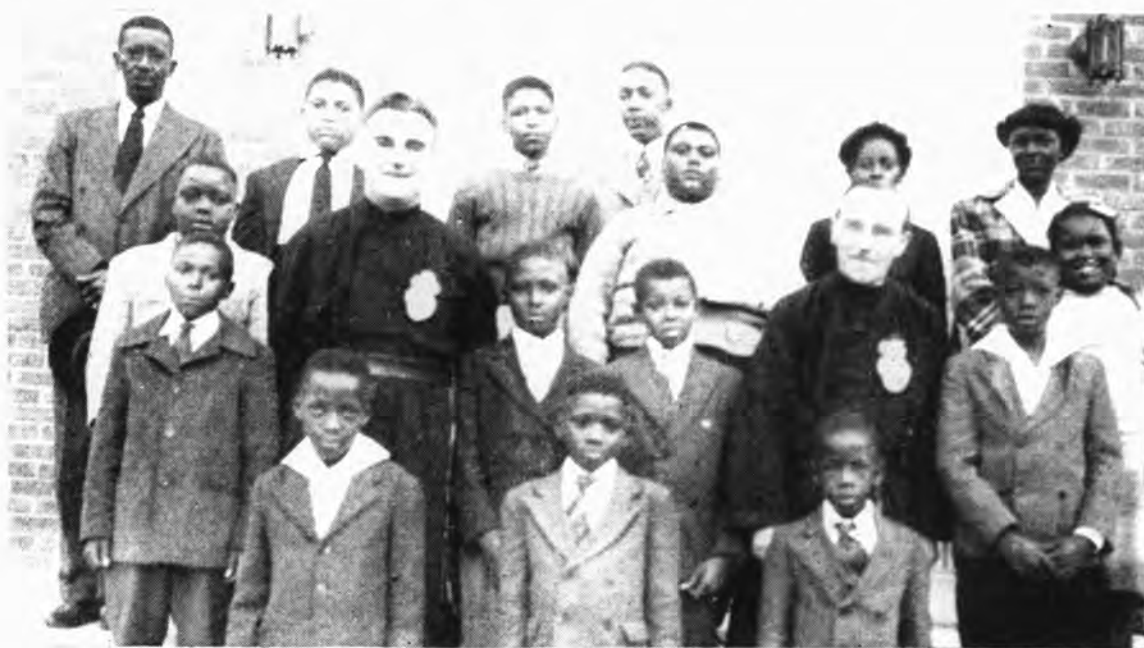
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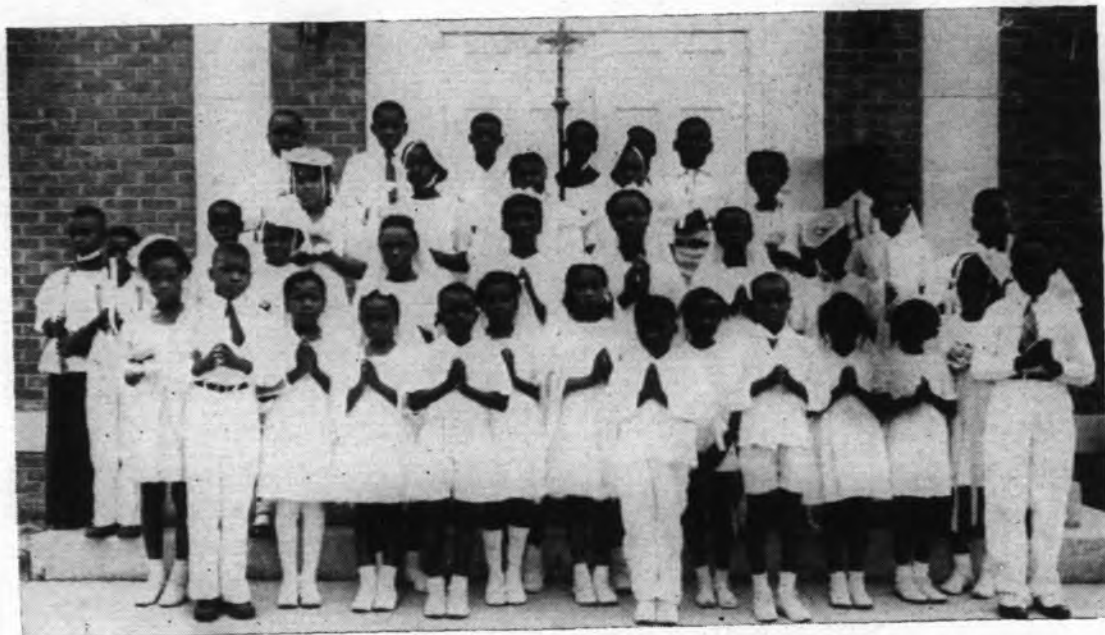
## ST. AUGUSTINE'S MESSENGER

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As I read and thought, I worried my poor father to distraction by my incessant questions about the Church. My curiosity was excited and I *must* know. Finally father admitted one day that this Roman Catholic Church had at one time been the original "Holy Catholic



FIRST COMMUNION CLASS AT ST. JOSEPH'S

other boy's house and rummaging among a pile of old books in his garret, I found an old book entitled "Protestant and Catholic Countries Compared." I became so interested that I borrowed it and took it home to read at my leisure.

For the next few days, it seemed as if I were bursting from a shell. Europe and the Catholic Church! As I read, a new light began to dawn. Not that I was thinking of becoming a Catholic. Oh, no! But for the first time, I found that the "Roman" Catholic Church was, or had been, the real and original

Church," but that it had "run off the track," and therefore the good Christians had been compelled to leave it and start up new churches. But I had found by this time that my father did not know everything.

I went to the different preachers for advice, but found most of them intensely hostile to my queries, which they were unable to answer. It never occurred to me to go to a priest. The priest would be a white man, and the white men whom I knew lost no time teaching little Negroes anything except "white supremacy." I had been kicked and beaten, when



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To a Mr. Isaac Eubank, a white real estate dealer, who was a Catholic, I owe my first contact with Father Price. I was then about seventeen years of age. It was Mr. Eubank, who assisted the priest in getting up the first meeting of the colored folk; they happened to be all friends of Mr. Eubank as I was, and followed him out of friendly feeling and curiosity. At the second meeting, which was my first, I saw Episcopalians, Methodists, Presbyterians, and others. All of us were surprised to find that Catholics believed in the same Triune God, the same Lord Jesus, that we did.

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The first Catholic service I ever attended was the Feast of Corpus Christi, transferred to the following Sunday. High Mass it was. I had never dreamed of anything like it.

The doctrine of infallibility so intrigued me that I accepted the whole Catholic Faith, as indeed one must if one accepts the doctrine of the infallibility of the Church. I became a Catholic in due time, but not without much scolding and vilification from members of my group. I was accused of "wanting to be white." It was simply impossible for the colored people to find any excuse for

one of their number to want to join a "white" church. The constant argument was, "They don't want you in there. Catholics are no better than the rest of them; none of them want us in their churches."

My mother was the only one of the family who came to see me baptized. I felt that very much because a "baptizing" was a big thing with us colored folk, and always drew a great crowd. The priest had informed me that he would baptize me immediately after High Mass. Well, when Mass was over the people began to leave the church. My mother looked at me and said, "There now, what did we tell you? Everybody is leaving the church. They don't want you in here."

However, the Baptism took place. Two Sundays later I was confirmed, and this time the galleries were crowded with Negroes who seemed to think they viewed an impossibility. A Catholic white lady stood as my sponsor. So I started off my Catholic life.

During the summer of 1887, the bishop decided to start a school at New Bern for the colored. I was selected to be the first teacher. Under the direction of Father Price, I rented an old hall on Queen street. There on the first Monday in October, 1887, Father Price, Father Burns and myself met nine little children, five of whom I had borrowed from my mother and elder sisters. The other four I had invited from the street. We also opened a night class for adults. Some of the preachers came and tried to get into arguments with the priest; others tried to ask hard

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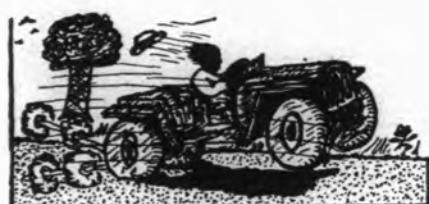
# IF I HAD A JEEP

John Dauphiné  
S.V.D.

*Gold Coast  
Br. West Africa*



Father Dauphiné (left) and his catechist ready for a trip to a distant mission station on their bicycles. In the incident related here the "bikes" were not available



- Father goes on a sick call the ancient way
- and returns — eventually

I have had quite a few sick calls since my arrival on the Gold Coast, but there is one that deserves special mention. One day last July word reached me that one of my members, a Catholic woman, was seriously ill at Asuom, a village 65 miles away.

Monday morning, after a busy Sunday (Father Superior had gone to the mission stations in the "Bush," and I was alone) I said Mass at 6 A.M., and then started out to catch the lorry at Asamankese. I was on foot because our mission here at Nsawam owns no car, lorry, or truck.

At Asamankese I had to wait several hours for a lorry, as I had expected. Finally I was on the way. It was 1:30 P.M. when I reached Kade, 50 miles away. The one and only lorry to Asuom had already gone; hence I had to remain overnight in Kade.

Early the next morning I celebrated Holy Mass and then, accompanied by the catechist, I set out on

foot for Asuom 15 miles away. You can well imagine my inward feelings at the thought of the long trek ahead on the strength of three pence worth of bread and a few bananas, which I had had for breakfast. But I was urged on by the thought that at the journey's end lay a sick member of Christ's Mystical Body who was in dire need of my help.

There are three villages along this 15 mile stretch, but I couldn't stop, otherwise I would have run the risk of reaching Asuom too late to be of any assistance to the sick woman. Besides, there was still a possibility of getting there in time to join that lone lorry back to Kade. But lo and behold! When we were about two miles from Asuom, we met the lorry already on its return trip. Dashing past us, filled to its utmost capacity, it blasted our last hope of riding the 15 miles back to Kade.

After five and a half hours of continuous walking, we finally ar-



## ST. AUGUSTINE'S MESSENGER

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The going was not so bad for the first five or six miles, but oh, later on! It was at this point that I began to picture jeeps by the hundreds playing hide-and-seek around me. To say simply that I was very tired would be putting it mildly. Many, many times I stopped to rest my poor feet and to dream about the little jeep I ought to have had.

After three and a half hours of this, the clouds which had been gathering for some time opened their flood gates on us. I did appreciate the refreshing effect of the rain, but how long would it continue! As we had no place to go for shelter we trekked on through

the rain, although we were drenched to the skin.

Three miles away from Kade — which, by the way, seemed to have been moving farther and farther away from us — I finally sat down in a patch of wet green grass, took off my shoes, which had become much too heavy, and tried to make myself comfortable for a few moments at least.

But the Lord had pity on His exhausted missionary. While I was resting an officer, attached to the police force of Kade, appeared on the scene. He was on a bicycle. Stopping to chat, he learned of my plight and began to bombard me with expressions of sympathy. I began to think of the old adage, "Actions speak louder than words." My friend, the policeman, must have read my thoughts, for he at once offered me the use of his bicycle. I certainly did not refuse; the mere thought of walking another 3 miles sent "miserere" through my feet. True, this was not the jeep I had been dreaming of — that I hope will come later — but the dear Lord had sent a vehicle that served the

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An African mud-and-straw chapel erected by the natives in an outmission in S. V. D. mission territory



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## Midnight Mass

The Christmas Midnight Mass in the Seminary chapel was well attended by many visitors. It was a beautiful sight, indeed, when all entered the church in procession, with the altar boys carrying the Christ Child on a litter to the Crib.

Immediately following the ceremony at the Crib, a solemn High Mass was celebrated. Father Rector, the Very Rev. Joseph Busch, S.V.D., was the celebrant of the Mass, Father Arthur Winters, S.V.D., was Deacon and Frater William Adams, S.V.D., was Subdeacon. The Mass was sung by the minor seminary polyphonic choir under the direction of Father Hubert Posjena, prefect of students.

## Christmas Day

At 9 A.M. a second solemn High Mass was celebrated by Father Clarence Howard, S.V.D., assisted by Father Arthur Winters, S.V.D., and Frater William Adams, S.V.D.

After the Gospel of the Mass had been chanted, Father Lawrence Durdink, S.V.D., preached an eloquent sermon on the astounding simplicity and poverty of Christ's Birth. Using the example of the humble Birth of Christ, Father showed how the Saints imitated this example of poverty and humility by their hidden and holy lives.

During the evening celebration in the auditorium, the minor seminarians staged a drama entitled "Missing Angels." This play was well acted. It portrayed the holy life of a humble religious lay Brother and his devotion to the Christ Child.

During the intermissions the major seminary choir sang a hymn, "Sleep, Holy Babe," and a harmonized selection of a Negro Spiritual, "Go Tell It on the Mountain!" The choir was under the direction of our newly ordained priest, Father Arthur Winters, S.V.D.

## Stage Play

"King Arthur's Daze" was the title of a comedy presented by the students during the Christmas holidays. The acting was well done and much hid-



## Seminary C BROADCAST

St. Augustine's Seminary, Bay St  
the only Catholic Negro Semin

den talent was discovered. The play was quite humorous and evoked many hearty laughs from the audience. The following students comprised the cast of this play:

Hank, a young scientist, Elmer Powell  
Willie, his friend . . . . . Henry Brooks  
Sir Sagramor, a knight, Aug. Thompson  
Sir Lancelot, a knight, William Chevis  
Merlin, a magician . . . . . Paul Bruce  
King Arthur . . . . . James Moultrie  
Clarence, a page . . Donald Bourgeois  
Mortimer, court jester, Lawr. Williams  
King Morgan Le Fay, Arthur's  
brother . . . . . Philip Allen



## SPEAKING OF BLOOD B

In another part of this issue is a picture of two brothers who are studying to become SVD Fathers. 1st and 2nd from the left (seated) are Raymond and Lloyd Guidry of Abbeville, La. 3rd is James Perry of Lake Charles, La., who is the brother of Frater Aloysius Allen, who is at present in the novitiate, S.V.D., from the Canal Zone, Panama, whose brother, Frater Gerald Singleton, whose brother, Frater Hubert Singleton, is also in the novitiate, and 5th is Doux of Lake Charles, La., the brother of Frater Verlin, who is



# Seminary News

**BROADCAST** from  
Seminary, Bay St. Louis, Mississippi  
The Negro Seminary in America



## Mass Lecture

An appropriate lecture on the Holy Sacrifice of the Mass took place in the evening, following the ordination to the holy priesthood of Father Arthur Winters, S.V.D. This lecture was given in the auditorium by Father Clarence Howard, S.V.D., editor of *ST. AUGUSTINE'S MESSENGER*.

On the whole this lecture proved to be a source of edification and instruction for all. The lecturer was clear and complete in explaining the details connected with the past history of the Mass and the more important points of the Mass ceremonies of today. Also the slides, which were portrayed on the

screen, helped much to enliven the main points of the lecture. The text of the lecture was composed by Father Aloysius Biskupek, S.V.D., chaplain of Mount Grace Convent in St. Louis, Mo.

A congratulatory speech to the newly ordained was given by Frater William Adams, S.V.D., who spoke at length on the sublime dignity of the priesthood.

Two polyphonic arrangements were sung on this occasion by the major seminary choir. The first selection was a Negro Spiritual, "The Sweetest Sound I Ever Heard." "The Our Father" was next melodiously rendered in three different voices.

## Movie

"The Adventures of Tom Sawyer" afforded us a delightful evening. The acting and music were features of real enjoyment. The plot of the story centers around the various adventures of Tom and his gang in a little Mississippi River town in Missouri in the 1840's. Samuel L. Clemens, better known by his pen name of Mark Twain, is the author of this famous story.

## Preparing for the Jubilee

On the 16th of October we shall celebrate the Silver Jubilee of the founding of St. Augustine's Seminary.

No doubt you will be much pleased to learn that we have completed twenty-five years in training colored students for the holy priesthood, and will join us in thanking the good God for His many blessings and favors. In preparation for our twenty-fifth anniversary we would like to make special efforts to put our grounds and buildings in tip-top shape. In an institution like ours we have to keep on repairing and replacing and renovating, and we feel that now is a fitting time to do so in order that those who come to celebrate our jubilee with us — we expect a large crowd — may be pleased with our seminary.

Any offering you may see fit to give will be appreciated, and we pray it will draw down upon you the abundant blessing of the Lord, the Giver of all good gifts.



## OF BLOOD BROTHERS

Brothers who are priests, namely, Fathers Richard and Arthur the Word. Well, here are some other pairs of brothers who are the left (seated) are Tilden and Wilbert LeMelle of New Iberia, the brother of Father Harold Perry, S.V.D., ordained last year; Beville, La. Standing are: (left) Philip Allen of St. Louis, Mo., in the novitiate at Techny, Ill.; (center) Frater Carlos Lewis, Frater Gerald Lewis, is also in the novitiate; (right) Linwood is also in the novitiate; and (not in the picture) Jerome LeVerlin, who is (yep, you guessed it!) also in the novitiate

## Midnight Mass

The Christmas Midnight Mass in the Seminary chapel was well attended by many visitors. It was a beautiful sight, indeed, when all entered the church in procession, with the altar boys carrying the Christ Child on a litter to the Crib.

Immediately following the ceremony at the Crib, a solemn High Mass was celebrated. Father Rector, the Very Rev. Joseph Busch, S.V.D., was the celebrant of the Mass. Father Arthur Winters, S.V.D., was Deacon and Frater William Adams, S.V.D., was Subdeacon. The Mass was sung by the minor seminary polyphonic choir under the direction of Father Hubert Posjena, prefect of students.

## Christmas Day

At 9 A.M. a second solemn High Mass was celebrated by Father Clarence Howard, S.V.D., assisted by Father Arthur Winters, S.V.D., and Frater William Adams, S.V.D.

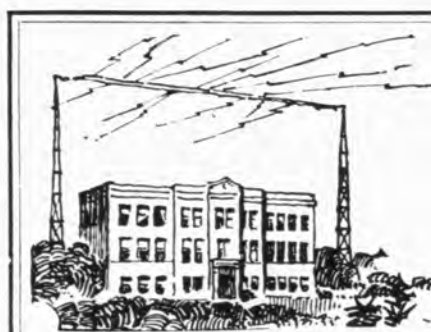
After the Gospel of the Mass had been chanted, Father Lawrence Dudink, S.V.D., preached an eloquent sermon on the astounding simplicity and poverty of Christ's Birth. Using the example of the humble Birth of Christ, Father showed how the Saints imitated this example of poverty and humility by their hidden and holy lives.

During the evening celebration in the auditorium, the minor seminarians staged a drama entitled "Missing Angels." This play was well acted. It portrayed the holy life of a humble religious lay Brother and his devotion to the Christ Child.

During the intermissions the major seminary choir sang a hymn, "Sleep, Holy Babe," and a harmonized selection of a Negro Spiritual, "Go Tell It on the Mountain!" The choir was under the direction of our newly ordained priest, Father Arthur Winters, S.V.D.

## Stage Play

"King Arthur's Daze" was the title of a comedy presented by the students during the Christmas holidays. The acting was well done and much hid-



## Seminary C BROADCAST

St. Augustine's Seminary, Bay St  
the only Catholic Negro Semin

den talent was discovered. The play was quite humorous and evoked many hearty laughs from the audience. The following students comprised the cast of this play:

Hank, a young scientist, Elmer Powell  
Willie, his friend ..... Henry Brooks  
Sir Sagrator, a knight, Aug. Thompson  
Sir Lancelot, a knight, William Chevis  
Merlin, a magician ..... Paul Bruce  
King Arthur ..... James Moultrie  
Clarence, a page ..... Donald Bourgeois  
Mortimer, court jester, Lawr. Williams  
King Morgan Le Fay, Arthur's  
brother ..... Philip Allen



## SPEAKING OF BLOOD B

In another part of this issue is a picture of two brothers who Winters, both belonging to the Society of the Divine Word. We studying to become SVD Fathers. 1st and 2nd from the left (sea La.; 3rd is James Perry of Lake Charles, La., who is the brother o 4th and 5th are Raymond and Lloyd Guidry of Abbeville, La. S brother of Frater Aloysius Allen, who is at present in the noviti S.V.D., from the Canal Zone, Panama, whose brother, Frater Geral Singleton, whose brother, Frater Hubert Singleton, is also in th Doux of Lake Charles, La., the brother of Frater Verlin, who



# Seminary News

**BROADCAST from**  
 Seminary, Bay St. Louis, Mississippi  
 The Negro Seminary in America



## Mass Lecture

An appropriate lecture on the Holy Sacrifice of the Mass took place in the evening, following the ordination to the holy priesthood of Father Arthur Winters, S.V.D. This lecture was given in the auditorium by Father Clarence Howard, S.V.D., editor of ST. AUGUSTINE'S MESSENGER.

On the whole this lecture proved to be a source of edification and instruction for all. The lecturer was clear and complete in explaining the details connected with the past history of the Mass and the more important points of the Mass ceremonies of today. Also the slides, which were portrayed on the

screen, helped much to enliven the main points of the lecture. The text of the lecture was composed by Father Aloysius Biskupek, S.V.D., chaplain of Mount Grace Convent in St. Louis, Mo.

A congratulatory speech to the newly ordained was given by Frater William Adams, S.V.D., who spoke at length on the sublime dignity of the priesthood.

Two polyphonic arrangements were sung on this occasion by the major seminary choir. The first selection was a Negro Spiritual, "The Sweetest Sound I Ever Heard." "The Our Father" was next melodiously rendered in three different voices.

## Movie

"The Adventures of Tom Sawyer" afforded us a delightful evening. The acting and music were features of real enjoyment. The plot of the story centers around the various adventures of Tom and his gang in a little Mississippi River town in Missouri in the 1840's. Samuel L. Clemens, better known by his pen name of Mark Twain, is the author of this famous story.

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## NAZARETH CATHOLIC MISSION

Two years ago Father Harold Purcell, warrior of the Colored Missions and founder of the City of St. Jude on the outskirts of Montgomery, Ala., purchased an old dilapidated building in North Montgomery and persuaded the Fathers of the Congregation of the Resurrection to open a mission there for the benefit of the many colored people living in that vicinity.

The building, which formerly had been used as a public school, was in bad condition, but the Resurrectionist Fathers succeeded in get-

ting a couple of the classrooms ready for use by September 1943. Since then repairs and improvements have continued, much of the work being done by the Fathers themselves, until today the whole building has been renovated. There are a chapel, three classrooms, a lunchroom, and another large room, which the two priests use as temporary living quarters.

The school enrollment numbers 130 pupils in six grades taught by three Sisters of the Holy Family of Nazareth.



### TRAVELING TEACHERS

These three Sisters travel several miles each day between Nazareth Mission, where they teach, and St. Jude's Convent on the other side of Montgomery, where they live. They belong to the community of the Holy Family of Nazareth



## MARCH'S SAINTS

### March 9 — St. John of God

Before God called him to his real life's work, this saint had led a varied career. Born in Portugal in 1495 he was a shepherd, soldier, merchant, and traveler. Then, hearing a sermon by a saintly priest, John was moved to consecrate himself to the service of God. He founded a hospital in Spain, and devoted all of his energy, time, and means to the care of the sick. He also founded the Order of Brothers Hospitalers. Pope Leo declared him the patron of the sick and hospitals. Pray to him for all who are sick and bedridden.



**ST. JOSEPH**  
Help us, Joseph,  
In our earthly strife,  
E'er to lead a pure  
And blameless life!

century saint is almost unbelievable. He is usually depicted with a shamrock because he used this three-leaved plant with one stalk to explain the mystery of the Three Divine Persons in One Divine Nature. Pray to St. Patrick for a greater love for your faith.

### March 19 — St. Joseph

The Gospels fail to give us one word spoken by this mighty saint. There is no doubt he was a very quiet, prudent, and extremely kind husband — the most worthy of all men to be espoused to God's mother, Mary. It is very easy to grow impatient when things go contrary to our wishes. Husbands and fathers know how blessed is the exercise of prudence and right counsel in their home. Patience and prudence foster mutual love and insure happy marriage. Pray today to St. Joseph that all homes may enjoy a blessed and peaceful family life.

### March 10 — Forty Martyrs

In the year 320 forty knights who were guarding an Armenian fort were discovered to be Christians. They were ordered to renounce Christ and offer sacrifice to false gods. Upon refusal they were stripped naked and put on a frozen pond. As a temptation to apostasy a warm bath was placed nearby. One of the forty weakened and denied Christ to save his life. During the night one of the pagan soldiers guarding the knights saw forty crowns descending from heaven, but only thirty-nine men on the frozen pond. Instantly he cried aloud that he, like the knights, believed in the One True God, and joining them he received the crown of martyrdom abandoned by the apostate. Pray to these brave martyrs that all our men in the armed service may ever remain true and loyal soldiers of Christ.

### March 17 — St. Patrick

"Patron and Apostle of Ireland" are titles deservedly merited by St. Patrick. For 33 years he labored in spreading the true faith throughout Ireland. The amount of work, mortification, and accomplishments performed by this 5th

### March 29 — Holy Thursday

The thousands of Masses offered up daily by priests perpetuate that Sublime Act of Love performed by Christ on the evening before His Death. His boundless love for us prompted Him to give us His own Body for our spiritual food and strength. Receive Him in Holy Communion today in thanksgiving for His infinite Gift and in reparation for the many who receive Him with mortal sin on their soul.

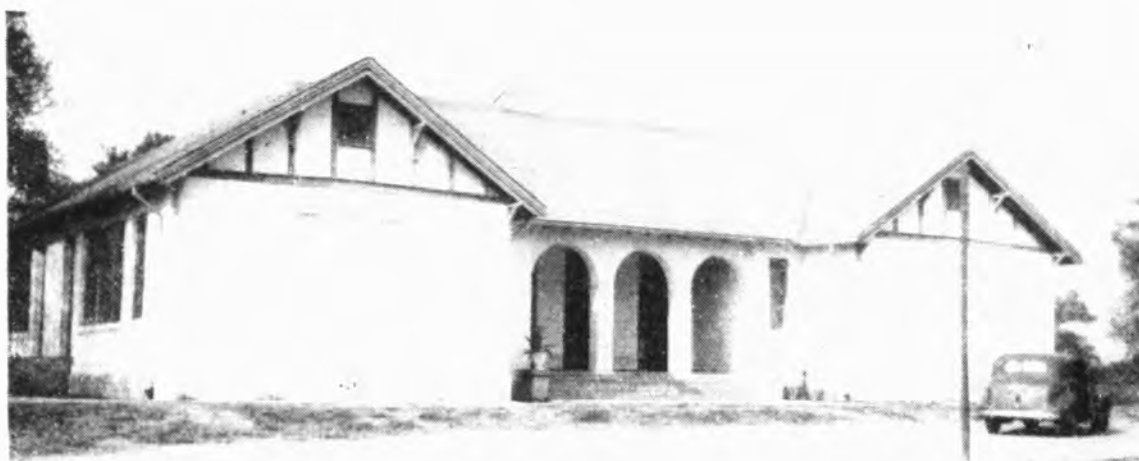
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Holy Mass and Devotions daily in the  
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# BRIGHT SPOTS IN THE NEWS

## Two Negro Congressmen

For the first time since 1891 Negroes have two representatives in the lower house of Congress. They are Representative William L. Dawson from Chicago, re-elected to a second term; and Rev. Adam Clayton Powell from the Harlem district of New York City. Three Negroes representing Southern States served as congressmen 1889-91. In the 56th Congress of 1899-1901, George H. White from North Carolina was the last Negro congressman to represent a Southern State. After a lapse of 27 years another Negro congressman was elected in the person of Oscar DePriest from the Chicago district in the November election of 1928. Arthur Mitchell from the same district won the office in 1934, the first Negro to be elected on the Democratic ticket. In 1942 he was succeeded by William L. Dawson. The seating of these two Negro congressmen presages a brighter opportunity for the exercise and enjoyment of the Negro's human and civil rights.

## New Negro Catholic Magazine

Miss Ora Mae Lewis, promising young colored Catholic writer and former editor of the *Xavier Herald*, the school publication of Xavier University, New Orleans, La., is now editing the new magazine called *Twinkle*. The magazine is a monthly and dedicated to the young Negro girl, her life, dreams, struggles, and hopes. Fiction, fact, features, and funnies, with a definite Catholic atmosphere permeating the whole, make up this new publication.

## Navy's First Negro Dental Officer

Lt. (jg) Watkins from Charlotte, N. C., the first Negro to receive a commission in the dental corps, is stationed at the naval training center at Great Lakes, Illinois. He was commissioned last September after graduation from the University of Pennsylvania School of Dentistry. He was among the first ten of his class and was elected its permanent treasurer. Lt. Watkins has a bachelor of arts degree from Harvard, where he was a star performer on the track team.

## Bishops' Statement on Negro Lauded

An editorial in the nationally read *Collier's Weekly* magazine declared that the recent statement of the American Hierarchy stated the entire Negro question as it faces Americans today and did so in the fewest possible words. It recommends taking that statement to heart and striving to put it into practice all over the country. The bishops declared that we have an "obligation of justice to see that they (the Negroes) have in fact the rights which are given to them in our Constitution. This means not only political equality, but also fair economic and educational opportunities, a just share in public welfare projects, good housing without exploitation, and a full chance for the social advancement of their race."

## What Do YOU Think About This?

A priest friend recently sent a check for \$100 to our Seminary to start a Burse in honor of St. Martha for the purpose of educating colored seminarians. In his letter Father made the following suggestion:

"I feel sure that all ladies who, like St. Martha, faithfully work day after day in the homes of America, will appreciate the opportunity to help complete this Burse in honor of St. Martha, thereby gaining the intercession of this personal friend of Jesus, who took care of the hard work of hostess whenever He came to visit their home.

"A special similarity exists between St. Martha and the thousands of valiant, faithful ladies taking care of the homes of our parish priests. Surely the faithful priests' housekeepers are confronted time after time by the heart-breaking disappointments and seeming lack of appreciation which Martha suffered on that memorial day when she asked Jesus to tell her sister, Mary, to help her get up a swell dinner for Him, and the Lord answered that Mary had chosen the better part. I really think that St. Martha should be considered the Patroness of priests' housekeepers.

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What do our readers think? For a list of Burses turn to back inside cover.



## Mission Outpost in the South



These Sisters of the Holy Family are standing in front of their mission convent in Belleview, La. (which can be found only on certain maps of Louisiana). The mission is somewhat isolated; only the church, school and convent are close together. A few houses are some distance away, others are still more distant. Even the pastor's house is about eight miles away, because this mission is attached to Christ the King Church in Grand Coteau and is under the care of the Jesuit Fathers. In spite of all this, however, the mission church is crowded on Sundays, and there are over 200 Catholic children attending the school. So the Sisters have no time to get lonely. All their time is taken up with prayer and work to help their people for the sake of Christ, their King. The mission church and school are dedicated to Christ the King

---

## Behold the Man

MAURICE ROUSSEVE, S.V.D.

Those Hands, those Hands, those Holy Hands  
That never moved except in doing good,  
They're opened wide with nails athwart the Wood!

Those Feet, those Feet, those Blessed Feet  
That never wearied seeking you and me,  
They're pinned at last to Calv'ry's Tree!

That Heart, that Heart, that Sacred Heart  
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## With our SVD Fathers on the Colored Missions

### Meridian Children's Choir

Father John Gasper, pastor of St. Joseph's Mission, Meridian, Miss., has been putting a lot of effort into training a children's plain chant choir and his efforts have produced results. The children's choir sang the Proper, Ordinary and Responses of the Christmas Mass, and they have been singing at all the High Masses in St. Joseph's since then.

### New High School Doing Well

St. Francis' Vocational High School, Yazoo City, Miss., which was built last year and opened its doors to pupils for the first time last September, now has an enrollment of 42 colored students in the first and second years of high school. It is planned to add the third year this fall, and the fourth year in 1946.

The one-story brick building, which cost approximately \$15,000, has a science laboratory, a home economics department, a demonstration room, three classrooms and a large study hall, which can be divided and used as classrooms if necessary.

The School Sisters of St. Francis from Milwaukee, Wis., staff the new high school, and they conduct special classes in sewing, cooking, and home nursing for the girls. It is planned to add courses in farming, cabinet-making and carpentry for the boys later on.

At the request of His Excellency, Bishop Richard O. Gerow of Natchez, Father Peter DeBoer, S.V. D., started St. Francis' Mission in Yazoo City, Miss., in 1940. In that year only the grammar school building was erected. In the following years were added the convent, the church, and now the high school. The total school enrollment is 321.

Since he has been in Yazoo City, Father DeBoer has brought 60 converts into the Church.

### Westward Movement

Our Southern missionaries report that not only have they lost many good members of their congregations to the armed forces but that some of their best Catholic families



THE RECENTLY ERECTED ST. FRANCIS' VOCATIONAL HIGH SCHOOL  
Yazoo City, Mississippi





**THE KING AND QUEEN OF THE HARVEST FESTIVAL THANK THEIR  
LOYAL SUBJECTS**

All cooperated to make this harvest-festival a success. From it the parishioners of St. Rose's Mission, Bay Saint Louis, Miss., realized \$250, which they donated to their pastor, Father Joseph Holken, S.V. D., for the purchase of a new monstrance for the church

have moved away to work in war plants. This movement is not only northward but a great part of it is westward.

Recently Father Herman J. Patzelt, S.V. D., pastor of St. Patrick's Church out in Oakland, Calif., informed us that some of the colored Catholics from our mission in Lafayette, La., are now living in his parish. Father Patzelt is well acquainted with these people since he himself was formerly stationed in Lafayette until 1941, when he was appointed pastor of St. Patrick's.

Father Patzelt personally thinks that most of the migrants will return to their former homes after the war. However, there are others who think that most of the Negroes who have moved to California during the war will "stay put." But

whatever happens and wherever they may settle down, we hope that all our colored Catholics will remain good Catholics, integrating themselves into whichever Catholic parish they may happen to find themselves.

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**Ordination at St. Augustine's**

*(Continued from page 53)*

Sisters teaching in our schools. Then we shall prove that the Church is "all out" for a colored priesthood just as much as for any other group in this country, and then the false idea, which still lingers in the minds of some even well meaning people, that it is the *policy* of the Church to neglect the development of a colored priesthood, will be dispelled once for all.



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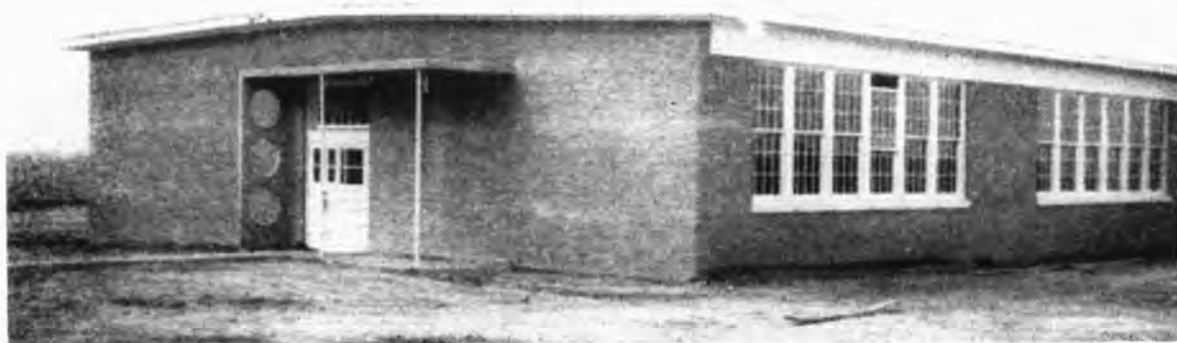
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All cooperated to make this harvest-festival a success. From it the parishioners of St. Rose's Mission, Bay Saint Louis, Miss., realized \$250, which they donated to their pastor, Father Joseph Holken, S.V.D., for the purchase of a new monstrance for the church

have moved away to work in war plants. This movement is not only northward but a great part of it is westward.

Recently Father Herman J. Patzelt, S.V.D., pastor of St. Patrick's Church out in Oakland, Calif., informed us that some of the colored Catholics from our mission in Lafayette, La., are now living in his parish. Father Patzelt is well acquainted with these people since he himself was formerly stationed in Lafayette until 1941, when he was appointed pastor of St. Patrick's.

Father Patzelt personally thinks that most of the migrants will return to their former homes after the war. However, there are others who think that most of the Negroes who have moved to California during the war will "stay put." But

whatever happens and wherever they may settle down, we hope that all our colored Catholics will remain good Catholics, integrating themselves into whichever Catholic parish they may happen to find themselves.

### Ordination at St. Augustine's

*(Continued from page 53)*

Sisters teaching in our schools. Then we shall prove that the Church is "all out" for a colored priesthood just as much as for any other group in this country, and then the false idea, which still lingers in the minds of some even well meaning people, that it is the *policy* of the Church to neglect the development of a colored priesthood, will be dispelled once for all.



## FROM OUR BOYS IN SERVICE



*We invite men and women in the Armed Forces to write to us. Your letters will be published on this page for the benefit of the folks at home.—Ed.*

Dear Father: I hope this letter will find you and everybody at the Seminary in the very best of health. I have never been there, but my good home town friend, Leo Richardson, has been telling me of the wonderful place there. He was there and is always speaking kindly of the Fathers.

Enclosed I have sent the amount of a year's subscription for the ST. AUGUSTINE'S MESSENGER. I have been reading Leo's copy each month.

Father, would you grant me a favor please. I would like to get some pictures of St. Augustine's Seminary to put in my photo album of glorious photos of Pope Pius and Catholic events.

So I will be waiting with great enjoyment for the MESSENGER and photos. Will it be all right to send any donations to the Seminary? Sincerely,

*Larkin Green F 1/c  
Fleet Post Office  
San Francisco, Calif.*

\* \* \*

Dear Father: Your ST. AUGUSTINE'S MESSENGER was received, and I appreciate it very much just to see and read the wonderful work being done by Catholic priests and Sisters, both those who are in the States and those who are in foreign missions. May God ever strengthen them.

Since being overseas I have found my loving Savior Jesus Christ, and was baptized a Catholic just before Christmas in a chapel in the Admiralty Islands by Father J. W. Lyons of Boston, Mass. May God ever bless him. Also, Father, I want you to pray that I will be a good Catholic.

When I return home, I will pay St. Augustine's Seminary a visit. I ask your prayers for me and my sweet family, my wife and Barbara Ann and Johnnie Jr.

Thanks to you, Father. May God bless you and all. Sincerely,

*Johnnie P. Butler, S.C.B. 3/c  
Fleet Post Office  
San Francisco, Calif.*

\* \* \*

Dear Father: — I am enclosing a money order for three dollars. One dollar is intended for my subscription to the MESSENGER; one is for a box of Christmas cards, and the other is a donation toward the new altar for your chapel. I hope I am not too late in applying for the cards.

I am expecting to visit the Vatican City, which I consider a great honor. And I'll offer a prayer for the further progress of St. Augustine's Seminary and its great work.

Hoping to remain a subscriber to the MESSENGER, I am yours truly,

*Pfc. Edwin P. Jefferson  
APO 520, C/o Postmaster  
New York, N. Y.*

---

**"We cannot stand before the world as a champion of oppressed peoples unless we practice as well as preach the principles of democracy for all men. Racial conflict diminishes war production, cuts down the flow of guns and planes and increases the toll of American lives. Racial strife destroys national unity at home and renders us suspect abroad."**

**Franklin Delano Roosevelt  
President of the United States**

---





## "Quote and Unquote"

- What Others Are Saying Of
- And About the Negro

### White and Black Can Work Together

You accept Negroes into the Union with whites with Union status and full Union rights. You insist that they be hired and upgraded whenever they have the skill equal with whites and you resort to no subterfuge. It took courage and a true sense of humanity, and, I will say, of Christianity, to put that policy into effect.

But the battle is not yet won, and it will take courage and still more courage to win it. The UAW is showing that courage, and with it doing something of incalculable value. It is holding up to American industry a working model which demonstrates to the timid that white men and black men can and will work together with proper regard for their mutual rights as men and American citizens.

*Most Rev. Francis J. Haas, D.D.  
Bishop of Grand Rapids, Mich.*

\* \* \*

### Negro and White Workers Rise or Fall Together

I recall several letters which I received recently from soldiers at the front. Those fellows are Southern boys who lived in the South until they went overseas, and one of them fought on Guadalcanal in the days of too little and too late. Another is a bomber pilot in Italy. They told me emphatically that they care not what is the race or religion of the man who produces their guns, bullets, and planes. They want equipment now and in large quantities, so that they may have a better chance to live and to return home soon, and they have no patience with the worker

on the home front who slows up production and aids the enemy by objecting to the work of Negroes, Spanish-Americans, Indians, and others in any skilled jobs for which they are qualified. . . .

Those of us who have been active in the labor movement in the South have come to realize why labor is more exploited here than in other areas, why standards of living are lower here, and why the workingman in other areas is better off than the workingman here. There are several reasons, and not the least important is the failure of the white worker to understand that he has a very definite interest in the welfare of the colored worker. His failure to understand has enabled employers to play one race against the other, to decrease the white man's wages by pointing out that Negroes can be hired cheaper, and by employing that labor which is cheapest without regard to race. Until the white worker and the Negro worker realize that they must stand together, or fall separately, the wages of both will be low, and employers will continue to profit by their rivalry. . . . The white worker in the South cannot rise above his present status unless the Negro rises too. The economic history of the South proves that clearly. And my remarks about the welfare of the workingman are equally true as to the farmer. When the standards of living are high for one group, the other benefits. When the standards of living are low for one group, the other feels the ill effects. . . .

*A. Bruce Hunt  
Regional Director FEPC*

★ V ★

**for Victory Buy MORE BONDS**

# CHILDREN'S CORNER



My dear Boys and Girls:

I hope that all of you have decided to join the PRAYING ARMY at home in order to back up our fighting army at the front. I offered a special plan to you last month, remember? I proposed that for your Lenten sacrifice this year you offer up Mass and Communion for your soldier or sailor daddy, uncle or brother every day (that will be 45 Masses and Communions), or every other day (23 Masses and Communions), or three times a week (21 Masses and Communions), or twice a week (14 Masses and Communions), or at least once a week (7 Masses and Communions).

This is just to remind

1) those who wrote to me, to stick to what they wrote they would do;

2) those who did not write, to do faithfully what they had made up their minds to do when they read my plan last month;

3) those who did not know about my plan, to join up with the PRAYING ARMY right now! It is not yet too late. All you have to do is to make up your mind to go to Mass and Holy Communion every day for the rest of Lent, or any number of times you want, in order to help your serviceman relative or friend and bring down God's blessing and protection on him. You may write and tell me about it if you wish, but you do not *have* to. Just DO it! That's the *main* thing. Lent is now almost half over; so, LET'S GO!

## WHAT DOES YOUR NAME MEAN?

Last month you learned the meaning of the names "George," "Georgie," "Geordie," "Georgia," "Georgiana," "Georgina," "Georgette," "Abraham," "Abram," "Abe," "Abie," "Sara," "Sarah," "Sadie," "Sal," "Sally," "Ernest," "Ernie," "Ernestine," and "Ernestina." Now, here are more such Christian names together with 1) their meanings, 2) some of the saints bearing these names, and 3) the feast days of these saints. Maybe your name is among them this time.

### Patrick (Pat, Paddy)

from the Latin word meaning "noble," "aristocratic."

March 17 — ST. PATRICK, the great missionary Apostle of Ireland; Archbishop of Armagh and Patron Saint of Ireland.

### Patricia (Patty)

feminine form of Patrick; same meaning.

March 13 — ST. PATRICIA, martyred with her husband, St. Macedonius, and daughter, St. Modesta, at Nicomedia in Asia Minor.

Aug. 25 — ST. PATRICIA, a Greek virgin.

### Leander

comes from the Greek language and means "lion man."

Feb. 27 — ST. LEANDER, Spanish Archbishop of Seville and brother of St. Fulgentius and St. Isidore.

### Agatha (Aggie)

is a Greek name meaning "good," "kind."

Feb. 5 — ST. AGATHA, a Sicilian virgin and martyr.

### Humfrey, Humphrey, Humphry

Anglo-Saxon name meaning "protector of the home."



## ST. AUGUSTINE'S MESSENGER

June 12 — ST. HUMPHREY, an Egyptian hermit.

Ida

German name meaning "happy," "godlike."

Sept. 4 — ST. IDA, Alsatian noblewoman and widow.

### MY MAIL BOX

Dear Father Howard: My name is Sam Washington. I am a student at St. Mary's Catholic School here, and have been one ever since I was old enough to go to school. I am in high school now.

Father, I am enclosing a money order for one dollar. Would you please be so kind as to send the ST. AUGUSTINE'S MESSENGER each month to my grandfather? He is a minister, and I am enclosing his address. I am giving him a present. It's a good one, don't you think?

Father, I was baptized a Catholic by Father Francis the week before Christmas, and I wish you could have been here.

We enjoyed your short visit last session, and I wish you would pay us a much longer visit this session. I am sure I can safely say for all my schoolmates and myself that we will be very glad when you pay us another visit. Gratefully yours,

Sam Washington, Grade 10  
2615 Reed Street  
Vicksburg, Miss.

Sam, I am very glad to hear that you have become a Catholic. May God bless you and keep you ever faithful. It is both kind and thoughtful of you to send the subscription for your grandfather. Thanks. It will be taken care of. I, too, enjoyed being with you in Vicksburg. When I get the chance I'll be there again.

Dear Father Howard: I am feeling fine, and hope when these few lines reach you you will be fine, too. Tell the teachers I am

praying for the Colored Missions. Yours truly,

Beecher Clement Anderson, age 3  
1519 N. Davis Street  
Pensacola, Fla.

PS. I am praying for you also. Put my letter in the magazine, please.

Thanks for your "few" lines, Clement, and for your prayers. Here is your letter in the MESSENGER. And next time, write a "few" more lines, please.

Dear Father Howard: This is only a note to thank you for the wonderful mission which you gave to us school children. Those five days were the most joyful days we have had in a long while. The week passed so fast we couldn't believe that our mission was over.

We really enjoyed your sermons and the religious stories you told us. We are quite sure your talks will help us a lot.

We hope that you will be back with us soon. Thank you again for the mission.

The Eighth Grade Pupils  
St. Augustine's School  
New Roads, La.

I am very happy that you enjoyed the mission, because I certainly enjoyed being with you. You surely tried very hard to make a good mission. The dear Jesus must be very pleased with you. Try never to give Him cause to feel any other way about you.

Dear Father Howard: I am writing to you in order that you may see that we haven't forgotten you. I often say a little prayer for you.

Father, it was a pleasure indeed to go to the mission every day and night. Father, you really did get quite a few people to come back to their Church. If there were many at the next place where your mission was held, I hope that they came back also.

In the Children's Mission there was one story that I enjoyed so very, very much. It was about the little boy that took Communion to the prisoners. That story was very sad. Is it a true story, Father?

My cousin, the housekeeper at the rectory, sends you best regards. She says that when you come back again she will have some good old Creole Gumbo waiting for you!

Well, Father, I will say goodbye now. May God bless you. I am closing with a prayer. Yours truly,

Theresa Thomas  
St. Augustine's School  
New Roads, La.

Thanks for writing, Theresa, and thanks for your prayers. Yes, the story about little Tarcisus is true. He was a real, live boy,



"How do I look?"

## ST. AUGUSTINE'S MESSENGER

and is now a saint in heaven. I hope that you and all your schoolmates will see him there one day. I do not think that I can get back to New Roads again any time very soon, but that "good old Creole Gumbo" is surely a powerful attraction, *n'est-ce pas?* But, we shall see.

\* \* \*

Keep the Colored Missions in your prayers during the remainder of Lent, and on Easter Sunday pray that many thousands may rise with Christ to a new life through Baptism in the 342 churches and chapels of the Colored Missions.

FATHER HOWARD, S.V.D.  
Bay Saint Louis, Miss.

### New Bern Then and Now

*(Continued from page 57)*

"Biblical" questions in order to make the priest feel small. But the Fathers took everything good naturedly and had no trouble.

Each week saw an increase in the number attending our school. After six months we had nearly 120 pupils.

One Friday afternoon we closed school with the usual number, but on the following Monday morning I was astonished to see only 20 pupils show up. Bewildered and worried, I asked where my other pupils were.

"Why, don't you know, teacher?" asked one of the older pupils in surprise. "Last night every church in town, white and colored, preached against this school, and told the colored people to keep their children away from here. But my ma says that she ain't paying them no mind."

Later on, however, all the children gradually returned.

The next year I was succeeded by Sisters, I do not remember what order. They taught for two or three

years, and then were followed by Mrs. James E. O'Hara, wife of the former congressman, James E. O'Hara. This Catholic colored family took up the work and carried it on under great difficulties. After Mrs. O'Hara, her daughter, Cleo, taught at St. Joseph's. Finally in 1893 I returned and took up the work again. We began to make converts, and when I left there in 1895 the school was doing fine.

Later, a church was built and put under the care of the Passionist Fathers. Then came the Sisters of the Immaculate Heart of Mary to take charge of the school.

I hear that St. Joseph's Mission is growing fast now, and so it should. I pray God to let it continue to increase.

### If I Had a Jeep

*(Continued from page 59)*

purpose marvelously well. I was thus able to cover the last 3 miles in comparative ease.

Once back at our home mission, I did the most natural thing I could think of, namely, I looked for a chair whereon I could rest my weary bones. I retired early that night. The following morning I awoke feeling as though a steam-roller had passed over me. And yet I was happy in the thought that peace and consolation had been brought to a poor soul hovering on the edge of eternity.

The memory of this unusual trek, I assure you, will not soon be forgotten. Only the advent of a neat little jeep will serve to erase the unpleasant part of this memory.



# STUDENT BURSES

A Burse, or Scholarship, of \$5,000 will take care of the complete education and training of one of our students for the priesthood. Won't you help us complete one of the following incomplete Burses?

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St. Matthias .....	839.50
St. Jude .....	606.50
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St. Madeline Sophie Barat .....	127.50
St. Martha .....	100.00
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Any amount large or small will be appreciated. Send donations to

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St. Augustine's Seminary  
Bay Saint Louis, Miss.

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## An Annuity

● Give us a sum of money on which we will pay you an annual interest as long as you live. After death the principal will be used for the missionary purposes of the Society of the Divine Word, especially for the education of colored students for the Priesthood.

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Annual Membership .. \$1.00  
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Bay Saint Louis, Mississippi

Keep abreast of the progress of the  
American Negro Missions!

## ST. AUGUSTINE'S MESSENGER

"THE MAGAZINE WITH A MESSAGE"  
will keep you informed

Subscription \$1.00 a year

(for those in the Armed Services \$1.00 for 2 yrs., or 2 subscriptions)

ST. AUGUSTINE'S MESSENGER, Bay Saint Louis, Miss.

Since this is our

# 25<sup>th</sup> Anniversary Year

---

We are redoubling our efforts to make our Seminary chapel a really beautiful HOUSE OF GOD. For this purpose we need

- a new high altar
- 6 new side altars
- new statues
- a new set of stations
- and we want to paint and redecorate the interior of the chapel

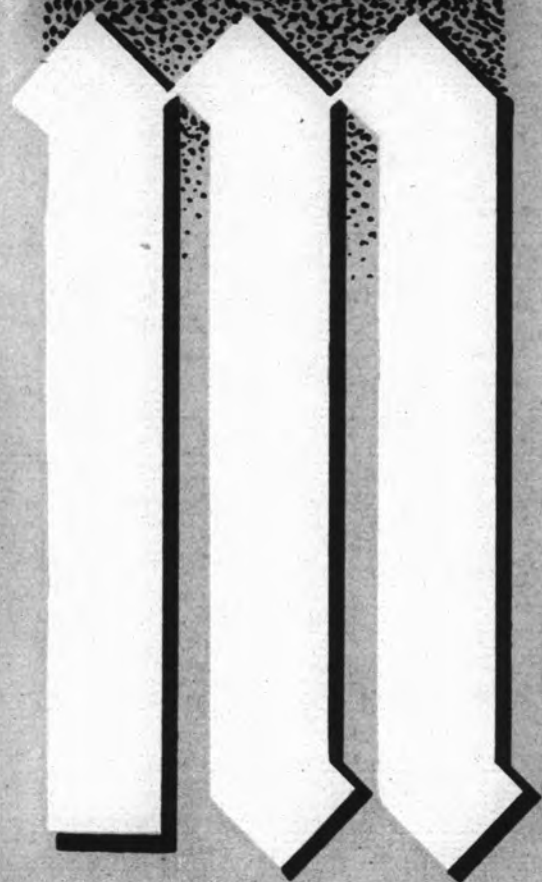
**YOUR HELP IN THIS PRAISEWORTHY UNDERTAKING WILL BE  
GREATLY APPRECIATED**

Send all offerings to:

REV. FATHER RECTOR  
ST. AUGUSTINE'S SEMINARY  
Bay Saint Louis, Mississippi



*St. Augustine's*



# ESSENGER

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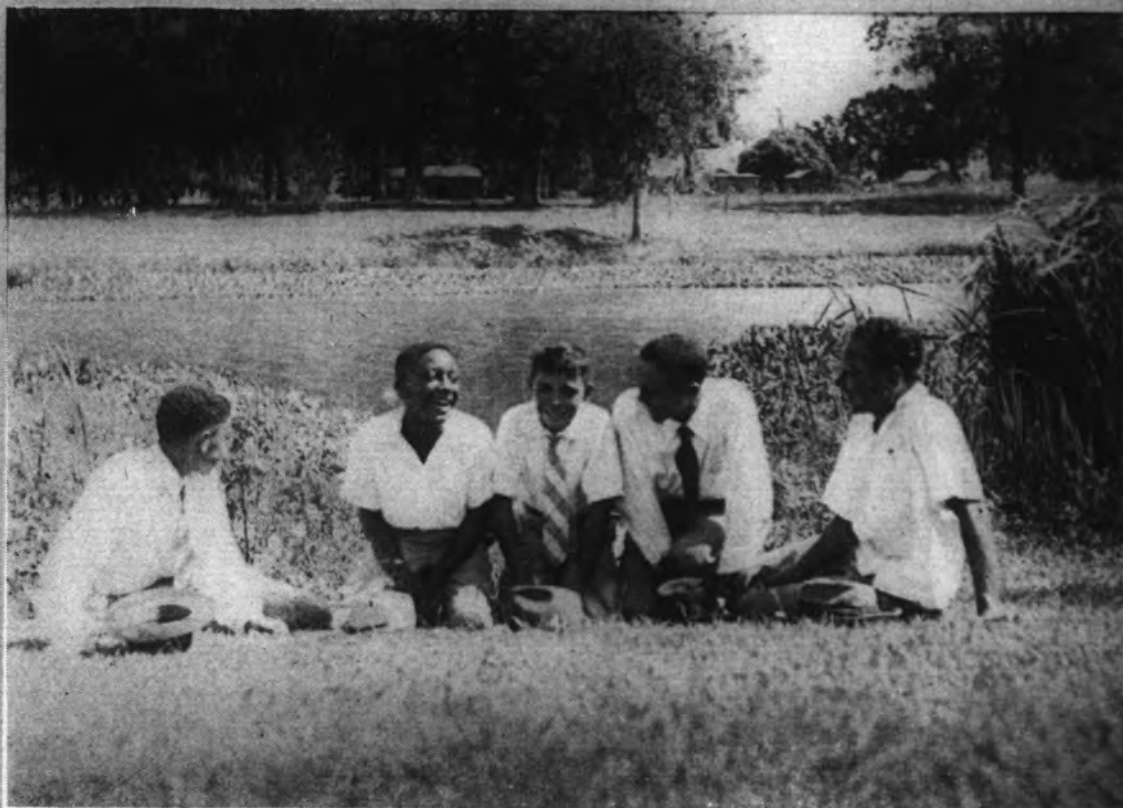
ST. AUGUSTINE'S SEMINARY  
BAY SAINT LOUIS, MISS.

Vol. XXIII

No. 4

APRIL, 1945

Postmaster: See inside cover



"GOSH! SPRING FEVER SURE GETS IN A FELLOW'S BONES"



# FOR VICTORY

## BUY MORE AND MORE BONDS

If you want to put every bit of your surplus money into U. S. Bonds and yet would like to aid our Colored Mission work also, you can do both by purchasing Series F and G Bonds which can be made out in the name of our Seminary or of any one of our Missions. In this way you place your money in the service of God and Country.

ST. AUGUSTINE'S SEMINARY  
BAY SAINT LOUIS, MISS.

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**"The Master is here and calls thee."**

John 11:28

**PERHAPS HE CALLS YOU**

TO BE

**A SOLDIER IN HIS ARMY**



The Colored Mission Work is urgently in need of  
more priests and religious

**"The harvest indeed is abundant, but the laborers are few."**

Matt. 9:37

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in the Society of the Divine Word, write to

FATHER RECTOR  
St. Augustine's Seminary  
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Bay Saint Louis, Mississippi



PUBLISHED  
TO MAKE THE  
WORK OF THE  
CATHOLIC  
CHURCH  
AMONG  
NEGROES  
BETTER  
KNOWN

# ● *St. Augustine's* ● **MESSENGER**

"The Magazine with a Message"

TO AID THE  
Cause for which  
S.V.D.  
MISSIONARIES  
ARE WORKING —  
MORE  
NEGRO PRIESTS  
AND  
RELIGIOUS

A Catholic magazine, published monthly, except July and August, at **Techny, Illinois**, by St. Augustine's Seminary, Bay St. Louis, Mississippi. Subscription \$1.00 a year. Proceeds are used for the education of colored students for the priesthood.

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Editor: CLARENCE J. HOWARD, S.V.D.  
ST. AUGUSTINE'S SEMINARY BAY SAINT LOUIS, MISS.

Volume XXIII

APRIL, 1945

Number 4

## SIMON WAS BLACK

RAYMOND KRESENSKY

Simon was black, they told us so.  
(Fifteen black men hung in a row —  
Fifteen hundred pushed from the street...)  
Christ went along with burdened Feet.  
  
His Cross, was heavy, hard to bear.  
But they saw Simon standing there,  
A country fellow come to town.  
He took the Cross that bore Christ down.  
  
So Christ comes back? Perhaps He's here  
Watching a Simon drawing near  
With hunger's cross upon his back,  
Hunger for those who call him black,  
Hunger for those who ride ahead.  
But this: "White Trade Solicited,"  
Christ reads, and takes a Cross again,  
A Cross for blacks, made by white men.  
  
So Christ comes back? Aye, that we know.  
We saw Him ride the bus Jim-Crow;  
We saw Him stop along the road  
To take up Simon's heavy load.



Rev. Austin Chachere, M.S.SS.T.

The Rev. Austin Chachere, M.S.SS.T., was ordained to the priesthood in the National Shrine of the Immaculate Conception, on the campus of the Catholic University, Washington, D. C., by the Most Rev. John M. McNamara, D.D., Auxiliary Bishop of Baltimore, on the morning of February 3, 1945. Father Chachere is the first colored priest in the Congregation of the Missionary Servants of the Most Holy Trinity (abbreviated in Latin to M.S.SS.T.)\*

Two other colored priests were present at the ordination: Rev. Vincent Smith, S.V.D., of Trenton, N. J., and Rev. Norman DuKette of Flint, Mich.

*\*Note:* Another religious order with a similar title — the Order of the Most Holy Trinity — has also had a Negro member, the Rev. Augustine Derricks, O.SS.T., who was ordained in Rome in 1927 and died in Bristol, Pa., in 1929. — *Editor.*

## FIRST COLORED TRINITARIAN ORDAINED

CHARLES HENRY

- Missionary Servant of the Most Holy Trinity
- is second Negro priest ordained in the States this year

A week after ordination Father Chachere returned to the town of his birth, Opelousas, La., where, on Sunday, February 11, he celebrated his First Solemn High Mass in Holy Ghost Church. The pastor, Rev. Francis J. Cooney, C.S.Sp., performed the duties of assistant priest, while Rev. Richard Norris, M.S.SS.T., of Holy Trinity, Ala., and Rev. Leo Woods, S.V.D., of Bay Saint Louis, Miss., acted as deacon and subdeacon respectively.

For the people of Opelousas this was a signal event and unforgettable experience. In spite of a drizzling rain the church was crowded to overflowing and many people stood outside all during the long services, waiting to catch a glimpse of their newly ordained priest.

Many Sisters of the Holy Family, several of whom had taught Father Chachere as a boy, were present in the church, and among them was Mother Mary Elizabeth, the Mother General. Near her, in the front pew, knelt the pious widowed mother of the young priest. His youngest brother served the Mass.

Father Chachere is the sixth of twelve children born to Mrs. Mary Donatto Chachere and the late



## ST. AUGUSTINE'S MESSENGER



FATHER CHACHERE'S FIRST MASS — CONSECRATION

Ernest Chachere. He received his elementary education in Holy Ghost School, Opelousas, La. After completing his high school and college training and several years of philosophy and theology at St. Augustine's Seminary, Bay Saint Louis, Miss., he joined the Congregation of the Missionary Servants of the Most Holy Trinity at St. Joseph's Novitiate, Holy Trinity, Ala., in 1940. Having completed his noviceship and served as prefect of students for

a term, Father Chachere journeyed to Silver Spring, Md., where he finished his theological course at his congregation's house of studies. He is at present engaged in graduate work in sociology at the Catholic University in Washington.

Father Austin Chachere is the brother of the late Rev. George Chachere, S.V.D., who died in Opelousas, La., August 15, 1939, not quite seven months after his ordination in Rome.

“... waiting to catch a glimpse of their newly ordained priest”





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“... waiting to catch a glimpse of their newly ordained priest” —





GOOD SAMARITAN HOSPITAL, SELMA, ALA.  
Original building (foreground) and addition (rear)

## ALABAMA'S FOURTH

CLARENCE J. HOWARD, S.V.D.

- Mobile Diocese takes the lead
- in providing for Negro health

With the purchase and renovation of the Good Samaritan Hospital in Selma, Ala., the Diocese of Mobile now has four Catholic hospitals for Negroes — two general hospitals: Holy Family Hospital in Ensley, Ala., and Good Samaritan Hospital; and two special hospitals: Blessed Martin de Porres Maternity Hospital in Mobile, Ala., and Holy Ghost Home for Incurables. Free out-

patient clinics are conducted in connection with three of these hospitals. Such clinics have also been established at Mother Mary Mission, Phoenix City, Ala.; at St. Peter Claver's Mission, Holy Trinity, Ala., and in the City of St. Jude, Montgomery, making a total of six Catholic clinics engaged exclusively in ministering to the needs of the Negro sick and poor of Alabama.



Some of the twenty-two nurses



## ST. AUGUSTINE'S MESSENGER

Furthermore, facilities for the care of colored patients are available also in Alabama's other Catholic hospitals.

The Good Samaritan Hospital was formerly owned and run by the Selma Baptist Hospital. It was a small building, just large enough to accommodate about 21 patients in an emergency, but due to poor hospital conditions for Negroes in Selma it was crowded with 53 patients. Such a condition was intolerable.

On the advice of the Most Rev. Thomas J. Toolen, D.D., Bishop of Mobile, the Fathers of the Society of St. Edmund collected funds and bought the hospital last May. With the Very Rev. Francis Casey, S.S.E., Superior of the Edmundite Fathers in the South, in charge, five small frame dwellings were purchased and added to the original building.

Good Samaritan Hospital now has 68 beds, including 6 bassinets. There are a men's ward, two women's wards and six private rooms. The hospital furnishes maternity services, has two incubators and X-ray equipment.

Three Sisters of St. Joseph, from Rochester, N. Y., 16 doctors, 22



**SISTERS OF ST. JOSEPH**  
Regular habit (left) and hospital dress (right)

colored nurses and nurses' aids, and 2 orderlies staff the hospital.

The purchase of the hospital, the additions, repairs, and new equipment cost around \$40,000. The Fathers are still trying to collect the money to finish paying off this debt, but meanwhile Good Samaritan Hospital is carrying on its work of mercy uninterruptedly.



**ST. ELIZABETH'S CHURCH, SELMA, ALA.**  
This mission under the care of the Edmundite Fathers, has about 200 colored Catholics. The 5-grade school has 40 pupils taught by two Sisters of St. Joseph. To the left of the church is the parish house, which also serves as headquarters for the Edmundite Fathers in the South. The Fathers also have charge of Holy Infant Home for the Aged in Selma, which has 12 inmates



GOOD SAMARITAN HOSPITAL, SELMA, ALA.  
Original building (foreground) and addition (rear)

## ALABAMA'S FOURTH

CLARENCE J. HOWARD, S.V.D.

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**RIGHT ROW** (bottom to top): Fraters A. Allen, St. Louis, Mo.; J. Francis, Lafayette, La.; G. Lewis, Panama Canal Zone; T. Boucree, New Orleans, La.; J. Carter, Natchez, Miss.; V. Ledoux, Lake Charles, Louisiana.

**CENTER:** Fraters A. Osborne, Algiers, La.; K. Watson, Panama Canal Zone.

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## Techny-ites From Bay Saint Louis

Here you see our fourteen seminarians who completed their preparatory studies at St. Augustine's Seminary, Bay Saint Louis, Miss., and are now in various stages of training at St. Mary's Mission House, Techny, Ill.

It is our practice to have our students for the priesthood make their first four years of preparation (classical high school course) in the minor seminary at Bay Saint Louis. Then, after graduation, they, together with all the other graduates from the five other preparatory seminaries of the Society of the Divine Word in the United States, go to Techny, Ill., where they have two years of specialized and intensive religious training in the novitiate, and another two years of college studies in the juniorate. Afterward, our seminari-

ans return to Bay Saint Louis for six years of philosophical and theological studies in the major seminary.

Since all of our seminarians are members of the same religious Society which has for its object the sanctification and salvation of souls, these four years in Techny — years of intimate association between colored and white seminarians, American seminarians of French, German, Polish, Negro, Irish, English, Italian, and Spanish descent — strengthen the mutual bonds of Christian love and unity, and make all realize that they are members of the same Mystical Body of Jesus Christ, working and praying and rejoicing and suffering for the one end: the accomplishment of God's will on earth.



# 90 YEARS THIS SIDE OF HEAVEN

VERNON DAUPHIN, S.V. D.

- Tante Calla strayed from the Church in her youth,
- but found peace only when she returned

*Tante Calla*<sup>1</sup> was old, very old. In years gone by she would be up already, even at this early hour, stirring about in the kitchen, then hoeing out in the garden in her well-laid-out vegetable plot.

But, too old for that now — and no time. *Tante Calla* can only wait. Of late this has been her dominant mood. Even now as she sits in her chair slowly fingering her rosary beads, a faded shawl covering her silvery hair, that odd expectant light plays about her dark face. Eyes glued on the floor — waiting. . . .

A soft knock at the door. A softer: "*Entrez!*"<sup>2</sup> And *Père Bourges, le prêtre de couleur*,<sup>3</sup> enters reverently bearing the Blessed Sacrament. *Tante Calla* smiles as her dimming eyes seek out the large face of the ancient timepiece ticking on the wall. Seven-thirty. Just as *le Père*<sup>4</sup> promised.

Everything is in readiness — the crucifix, the lighted candles, the clean cloth on the table nearby. A simple confession — and *Tante Calla* receives the Food of Wayfarers in Holy Communion, bows her head in prayer, and the priest is gone. It's a little ritual they've carried out for a long time now — every first Saturday of the month.

*Tante Calla* rearranges her shawl, settles back in her chair — and that

odd look of expectancy comes over her features once more. Waiting. . . . *Tante Calla* is old, very old.

It reads like a romance of fiction, but it is not. For the life of a slave is very real — and *Tante Calla* was once a slave.

Somewhere back in the 1850's, when the hustling and bustling French-Creole city of Lafayette, Louisiana, was just a little village called Vermilionville, with winding streets not far removed from lazily flowing, hyacinth-cluttered bayous, *Tante Calla* was born a slave. Despite this lowly state, she received, at St. John's Church, a priceless gem as a birthday present: the precious gem of the Catholic Faith, for master and slave alike.

Life was hard for little *Calla* — as a slave's life would be. But she had her moments. For instance, there were her French catechism lessons taught her by those kind white ladies. And then, First Holy Communion — and a King stooped to the heart of a slave!

Years passed, and love came and *Calla* was married. To *Calla* Horace was the most handsome youth in all Vermilionville, but, too bad, he was not Catholic. They were married out of the Church.

Together they attended the Methodist Church — the unyielding Horace, the unhappy *Calla*. *Calla* finally decided to have her marriage rectified by the priest.

"Eh, Horace?" she asked timidly one day, "it cain' be we go to *le*

<sup>1</sup>Tante Calla is French for "Aunt Calla."

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Then Horace died. *Tante Calla* withdrew from the Methodist Church, recited a little more fervently her French Catholic prayers — which she had always retained — and sank back into a mood of wistfulness which the many years had made a habit with her. She wanted to return to her Church, but how?

She felt awfully alone and afraid. So *Tante Calla* waited.

Came the year 1934, and with it the colored Fathers from St. Augustine's Seminary to Lafayette. Up went a church, a school, a rectory, — the Immaculate Heart of Mary Parish — and out went the young priests in search of souls long lost from the Fold. A soft knock on the door. A softer "*Entrez*" from within, and *Tante Calla's* 65-year wait was over. But now she had other things to wait for. . . .

It was a beautiful day. The Bishop, magnificently attired in pontifical robes, sat erect in his sedile as he administered the Sacrament of Confirmation to the youngsters of Immaculate Heart of Mary Parish. His eyes wandered down the long

(Continued on page 92)

## ANOTHER NEGRO CATHOLIC CHAPLAIN



Rev. William Grau

The second colored priest to enter the United States Army is Rev. William Grau of the Diocese of Buffalo, N. Y., who is now serving as chaplain with the all-Negro 92nd Division in Italy. The other colored Catholic Army chaplain, Rev. John Bowman, S.V.D., is with the all-Negro 93rd Division in the Pacific on the other side of the world.

Father Grau, who was ordained in Rome eleven years ago, visited Rome again in February of this year and was received in an audience by the Holy Father, Pope Pius XII. Before entering the Army Father Grau was stationed as an assistant at the Basilica of Our Lady of Victory, Lackawanna, N. Y.





Port-au-Prince, the capital of Haiti, showing the Cathedral of Notre Dame

## HAITI -- QUEEN OF THE ANTILLES

CARLOS LEWIS, S.V.D.

- Slowly but surely native vocations are growing
- in the only American Negro Republic

About seven hundred miles southeast of Florida lies the tropical island of Haiti, formerly called Hispaniola, where Columbus is said to have established the first European settlement in America. The name "Haiti" is an ancient Indian word meaning "mountainous," which the greater part of the island certainly is.

The island's territory today is shared by two Latin American nations — the Spanish-speaking Dominican Republic on the east, and the French-speaking Negro Republic of Haiti on the west. This latter country occupies one-third of the island and has an area of 10,700 square miles, which is somewhat larger than the State of New Hampshire. It has the distinction of being one of the only three independent

Negro countries in the world, the others being Liberia and Ethiopia. The Haitians were the second nation on the American continent to establish an independent government, and they constitute the only American republic whose official language is French.

Haiti, one of the "good neighbors" of the United States, holds special interest for all those interested in Catholic mission work among Negroes, for this little country is predominantly Catholic.

Discovered by Columbus, December 6, 1492, while on his first voyage, the island came into the possession of the Spaniards, who in 1679 ceded the western part to the French. The French called this western section "Saint Domingue."

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## ST. AUGUSTINE'S MESSENGER

St. Domingue became a prosperous agricultural colony producing sugar cane, indigo, coffee, and cotton. Soon it won the name: "Queen of the Antilles." This prosperity was due in a great measure to the labor of the Negro slaves who had been imported from Africa to take the place of the native Arawak Indians decimated by war and hard labor. Yet the slaves, whose labor wrenched this wealth from the soil for their harsh task-masters, suffered miserably.

The French Revolution of 1789 had its repercussions in this French colony. Slavery was finally abolished in 1793 after many uprisings. Later arose the great patriot of Haiti, Toussaint L'Ouverture, a brilliant military strategist. Formerly a slave, Toussaint had gradually been promoted through the military ranks until he became general in the

French army and governor of St. Domingue. As governor, he called, in May, 1801, an assembly which adopted a constitution and elected him governor for life. This constitution formally recognized Catholicism as the official religion of the country.

Desiring to break Toussaint's power and to reestablish slavery, Napoleon Bonaparte sent a powerful force of some 70 warships and 25,000 men to Haiti. After a number of fierce battles the Haitians were defeated. Toussaint, after being treacherously lured into a trap, was imprisoned and later sent to France where he died in 1803. But his spirit lived on, for in that same year the Haitians under their able generals, Dessalines and Pétion, defeated the French army. An armistice was signed, and the victorious General Dessalines proclaimed the



SOME OF THE 50 MINOR AND MAJOR SEMINARIANS IN THE APOSTOLIC SCHOOL at Port-au-Prince. Rev. Jacques Clerville (center, 2nd row) was ordained in July of last year



independence of Haiti, January 1, 1804.

The present President of Haiti is M. Elie Lescot, elected for a five-year term in 1941. A Catholic, this great patriot has cooperated splendidly with the Church to solve many of the nation's major problems. The present population of the republic is estimated to be almost three million. About 90% are pure Negroes, and nearly 10% mulattoes. There are about 3,000 white foreigners. Though the number of foreigners is negligible, they represent an important merchant class.

The Catholic Religion has always been the chief religion in this former French colony. The majority of the clergy and religious are from France. Though there is no strict union between Church and State, both work together in the closest harmony.

There are at present five ecclesiastical divisions — one archdiocese and four dioceses. Together, they comprise about 115 parishes and numerous outmissions, with more than two and a half million Catholics. The seat of the archbishopric is in Port-au-Prince, the capital. This chief city is a modern up-to-date port having approximately 125,000 inhabitants. There are splendid educational and religious edifices. The double-towered Notre Dame Cathedral dominates the city majestically.

There are about 165 diocesan priests and 92 religious order priests in Haiti. Assisting the priests, principally in the schools, are 114 Christian Brothers, 6 Sacred Heart Brothers, and 420 Sisters. The religious congregations of men include the Holy Ghost Fathers, the Company of Mary, the Redemptorists, the Salesians, and the Oblates of



#### HAITIAN PRIEST AND SISTERS IN CANADA

Rev. Jean B. Georges, ordained in June 1944, is studying for a Doctorate in Canon Law at Laval University, Quebec, Canada. The three novices and two postulants are in training at the Motherhouse of the Sisters of St. Francis at Quebec

Mary Immaculate. A member of this last-mentioned congregation, the Most Rev. Jean Louis Collignon, O.M.I., Bishop of Les Cayes, has the distinction of being the first American to be made bishop of a Haitian diocese. He was consecrated in 1942.

The two congregations furnishing the largest number of Sisters are the Daughters of Wisdom (192) and the Sisters of St. Joseph of Cluny (163), both groups coming from France.

The Haitian missions abound with difficult problems. First, there is the great scarcity of priests — less

*(Continued on page 93)*

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*(Continued on page 93)*

Howd'y, folks! Here is your roving reporter again with some of the highlights of the news at St. Augustine's.

### Father Chachere's Visit

Reverend Austin Chachere, M.S.S.T., a newly ordained colored priest, was our welcome visitor soon after his ordination. Father Chachere was ordained to the priesthood February 3, 1945, in the National Shrine of the Immaculate Conception, Washington, D. C., by the Most Rev. John M. McNamara, D.D.

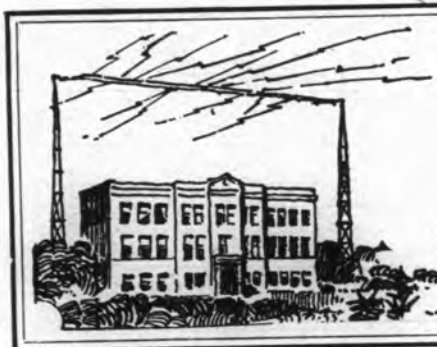
This visit of Father Chachere was inspiring to the seminarians. He greeted and talked with his old friends here at the Bay. Before leaving Father Chachere bestowed his priestly blessing upon the members of the community.

### Distinguished New Yorker

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# Semina C

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Students enjoy acrobatics ...





### Gethsemane Grotto Blessed

The solemn blessing of the Seminary's Gethsemane Grotto occurred Sunday afternoon, February 18. The Reverend Leo Woods, S.V.D., teacher at the Seminary, performed the ceremony of blessing according to the Roman Ritual. Father Woods was assisted by Father Arthur Winters, S.V.D., as the master of ceremonies. Appropriate hymns were sung and the rosary of the Blessed Virgin was recited by the whole community, while going in procession to and from the grotto.

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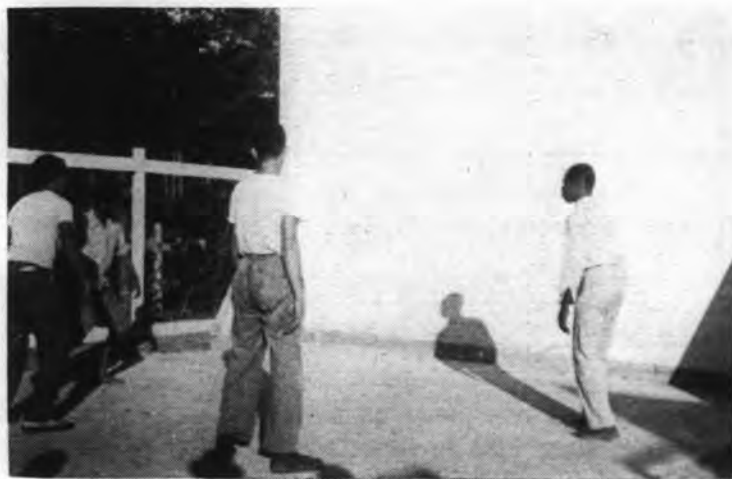
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No doubt you will be much pleased to learn that we have completed twenty-five years in training colored students for the holy priesthood, and will join us in thanking the good God for His many blessings and favors. In preparation for our twenty-fifth anniversary we would like to make special efforts to put our grounds and buildings in tip-top shape. In an institution like ours we have to keep on repairing and replacing and renovating, and we feel that now is a fitting time to do so in order that those who come to celebrate our jubilee with us — we expect a large crowd — may be pleased with our seminary.

Any offering you may see fit to give will be appreciated, and we pray it will draw down upon you the abundant blessing of the Lord, the Giver of all good gifts.

**A Happy and  
Blessed Easter  
to  
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... and handball

Howdy, folks! Here is your roving reporter again with some of the highlights of the news at St. Augustine's.

## Father Chachere's Visit

Reverend Austin Chachere, M.S.S.T., a newly ordained colored priest, was our welcome visitor soon after his ordination. Father Chachere was ordained to the priesthood February 3, 1945, in the National Shrine of the Immaculate Conception, Washington, D. C., by the Most Rev. John M. McNamara, D.D.

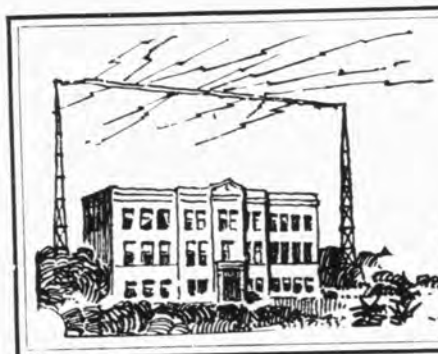
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## A Happy and Blessed Easter to All Our Friends



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# A CATHOLIC SCHOOL

*Reitz Memorial Catholic High School, Evansville, Ind., admitted its first Negro students this school year. Following is a part of the letter sent to the parents of the 830 students by the school board headed by Rt. Rev. Monsignor Frederick Ketter, President, and Rev. Patrick Kilfoil, Superintendent. God bless them for their outspoken Christ-like stand!*

Many parents are becoming unnecessarily worried and are demanding to know if it is true that Memorial will be opened to the colored children this fall. In accordance with the wishes of His Excellency, the Most Reverend Bishop of the diocese, colored children will be admitted to Memorial....

This announcement will cause the wagging of many tongues and the shaking of many heads. Some will go further and give expression to all the pent-up dislikes, antipathies, and hates that they bear toward their colored brethren. Some will declare, as we have heard them declare, that no child of theirs will ever attend school with a colored child.

The people of this community, even a number of our Catholic people, have been taught over a period of years to look down upon the colored people, to despise and hate them, or even to consider them as something less than human. This is in direct opposition, of course, to the well-established principles of the Church, principles which teach us that in the sight of Almighty God there is no distinction because of color of the skin. As citizens of the United States we profess that "all men are created equal." In time of war we do not exempt colored boys from the dangers of armed conflict; in the collection of taxes we grant the colored people no exemption. Be that as it may, we are not pleading for the rights of our colored children as citizens; we are appealing for the granting of their rights as Catholics. They are in desperate need of a more intimate knowledge of God, a knowledge that can be obtained only in a Catholic school.

Chief among the objections which have been raised by parents might be listed the following:

## 1. WHY HAVEN'T WE BEEN TOLD ABOUT THIS BEFORE?...

The decision of the Most Reverend Bishop to admit colored boys and girls to Memorial is not a personal decision of his, but one that is in agreement with and according to the principles of Catholicism. So far as he and his diocesan advisers are concerned the course of action was laid out for them when they decided to open the parochial school for the colored. Entry into a Catholic high school is but another step in the process of Catholic education. The Most Reverend Bishop can no more say, "Eight grades and no farther," when it comes to the religious education of a Catholic whose skin is colored than he can to a Catholic whose skin is white. White or black, Holy Scripture makes no distinction when it states: "God wills that all men be saved and come to the knowledge of the truth."

## 2. EVANSVILLE IS TOO FAR SOUTH FOR THIS SORT OF THING.

Moral principles are not regulated according to geographical position. What is right or wrong in the North is right or wrong in the South, East, or West....

## 3. THE COLORED CHILDREN CAN GO TO LINCOLN HIGH SCHOOL AND STILL RECEIVE ENOUGH RELIGIOUS EDUCATION.

Then why have any Catholic high schools?... We know full well that our Catholic children can never be trained for eternity in non-Catholic schools. Catholic colored children are also facing eternity. They want to save their souls, and — what is more important — God wants them saved.



4. THE OTHER SCHOOLS OF THE CITY DO NOT ACCEPT COLORED STUDENTS.

The other schools of the city are not Catholic.... We are different. We must be different if we expect to save our souls. Christ was different.... In the matter of Catholic education we do not follow the lead of others. We are not concerned with what other schools do. We are definitely concerned with having our school do what is right.

5. SUCH A POLICY WILL EVENTUALLY LEAD TO RACE RIOTS IN THE CITY.

On the contrary! Race riots are brought on by misunderstandings, by one group feeling that it is being exploited by another. How can the colored people feel that they are being unjustly restricted when it is demonstrated that at least the Catholic Church understands their problems and is willing to assist as far as she can possibly do so? Surely the white people of Evansville will not feel that they are being exploited in granting the few Catholic colored children an opportunity to learn more about God. Such a policy on our part will result in a sound respect for and admiration of the Church and her teachings on the part of the colored people of the community, a respect and admiration that will be very sorely needed in the days that follow the war....

Our fears are not expressed for the future well-being of Memorial High School, but rather for the future well-being of those parents who will have the temerity to remove their children from the school. We believe that God, in His goodness, will see to it that Memorial continues to increase and prosper. He has been exceedingly good to Memorial in the past. He will not be less generous when the school is attempting to carry out His Divine Will, to afford an opportunity for learning concerning Him to those poor souls who would otherwise be neglected....

On the other hand, we believe that the hand of God will rest heavily on those who attempt to defy Him. The souls of children are very precious in the eyes of Almighty God. He will not stand for them to be trifled with. The high school age provides the most formative period of their lives. It is during this time that they most need the wise counsel and teaching of the Church; it is during this time that their future lives can be shaped by those who know how to form them according to the teachings of Christ. To remove Catholic children from a Catholic school and place them in non-religious institutions of learning is nothing less than criminal....

This is not a matter of likes and dislikes, ... — this is a matter of conscience. And while parents are forming their consciences, they are to remember that some day they must appear before the judgment seat of God to give an account of the care they have taken of their children, the opportunities they have afforded their children to save their souls. God is, above all, a just God. Parents cannot at that time tell Him that their children were denied a full opportunity to save their souls because they had an aversion to seeing their offspring sit in the same classroom with a person whose skin was of a different color from their own. It may well be that God will be forced to tell such parents that, in that case, perhaps it will be best for them not to enter heaven because in the Eternal Kingdom of God they will be forced to abide for all eternity with men and women whose skins are black, brown, yellow, and red; men and women whom God created after His own image and likeness, men and women for whom our Divine Savior paid a terrible price on Good Friday afternoon because He loved them as much as He loves us....

We have a wisdom which is wiser than the prudence of this world — the folly of the Cross. Let us, therefore, commit ourselves to a program of Catholic social action which is frankly unwise, incautious, and imprudent by the standards of this world. Let us dare to take Christ literally. Then we shall begin to be great. Let us merit the hatred of the world and of worldly Catholics by advocating full educational equality for the colored Catholics. If we are too prudent, too cautious, in a word, too cowardly to do so, then we certainly have no serious belief in the doctrine of the Mystical Body of Christ.

# BRIGHT SPOTS IN THE NEWS

## Carnegie Medal Awarded N. C. Negro

While crossing a railroad junction in Lemon Springs, N. C., an automobile stalled in the middle of a railroad track on which a passenger train was rapidly approaching. Five white children were in the rear of the car. Arthur Simmons, a twenty-five-year-old Negro laborer, ran to the automobile, carried two of the children away while the others got out, and then, seeing a little four-year-old boy still in the car, ran back to the car with the locomotive but 30 feet away. Jerking open the door, Simmons grabbed the little child by his arm and took a hurried step back just as the locomotive, moving at unreduced speed, struck the automobile. For his heroic action the Carnegie Hero Fund presented him with a bronze medal.

## More Negro Pilots for Liberty Ships

With appointment of Captain Clifton Lastic to the command of the new Liberty ship *SS Bert Williams* the War Shipping Administration announced that four Negroes are now commanding Liberty ships. The *SS Booker T. Washington* was the first Liberty ship to be commanded by a Negro — Captain Hugh Mulzac. Captain Lastic obtained his master's license last September, after thirty years of maritime experience.

## SPARS to Accept Negroes

U. S. Coast Guard Headquarters in Washington, D. C., has made the following announcement: "The Coast Guard will follow the general policy of the Navy in accepting Negro women in the Women's Reserve. It will accept Negro women for service in the SPARS in quotas according to the needs of the service."

## Waves Graduate First Negroes

The eight weeks' course at the Naval Reserve Midshipmen's School at Northampton, Mass., ending December 21, saw the first Negro Waves among the graduating class of 200. They are Frances Wills and Harriet Pickens,

now lieutenant (j.g.). Both suffered the handicap of entering the Waves' school when more than one-third of the eight weeks' course was over. Lt. Pickens ranked third among the five honor students. She had been an outstanding scholar and athlete at Smith College for women, located in Northampton, Mass.

## Southern Newspaper Rejects "Racial Supremacy" Advertisement

Because part of the advertisement proposed by the Southern Democratic Party was found to be objectionable, the *Columbia Record*, largest afternoon newspaper in South Carolina, refused to publish the proposed advertisement. The *Record* management considered as objectionable this assertion found in the ad: "The Southern Democratic party is truly democratic and 100 per cent white." The source disclosing the rejection refused to be quoted by name, but said that the *Record* held the advertisement urged something which did not exist, was entirely irrational and unfair, and continued; "Negro boys are fighting and dying for this country, and it is utterly sinister ... to be beating these boys ... behind their backs about racial supremacy." The Southern Democratic Party opposed the Roosevelt nomination and supported Senator Byrd for president in the last election.

## Stokowski to Conduct Opera of Negro Composer

Plans are being made to raise \$30,000 to finance the production of the opera, "Troubled Island," written by William Grant Still. The story is based on a poem by the famous Negro poet, Langston Hughes. It tells of a revolution in Haiti and the overthrow of a dictator and tyrant. Leopold Stokowski, musical director of the City Center of Music and Drama in New York, speaking of the opera, said: "This work should be made known to the world because it is one of the most inspired expressions of Negro art in the United States. . . . I hope to produce and conduct this poetic and dramatic opera at the earliest possible moment at the City Center in New York."



## ST. AUGUSTINE'S MESSENGER

### Negro Stars in Spaghetti Bowl Game

Cpl. John (Big Train) Moody scored two of his team's three touchdowns in the 20-0 victory of the Fifth Army over the Twelfth Airforce in the first and last Spaghetti Bowl game played in Italy on New Year's day before 25,000 wildly cheering fans. Moody scored his first touchdown on a six-yard plunge, and his second resulted from an intercepted pass and run of thirty yards. He kicked both points following the touchdowns.

### Negroes Win Case to Register As Democrats

Two Negroes requested to be registered as members of the Democratic party in Escambia county, Florida. One

who had formerly registered as a Republican requested a change of affiliation; the other had not been registered before. The registrar refused the requests, legal action was taken and Circuit Judge Fabisinski decided in favor of the right of Negroes to register as Democrats.

### Negroes in the Navy

With the unprecedented expansion of the Navy in recent years has arisen a broader policy with reference to the enlistment and upgrading of Negroes. At the present time there are more than 170,000 Negro sailors, marines, and coastguardsmen. The Navy has almost 149,000 Negro enlisted men and 22 officers; the Coast Guard has 3,675 enlisted men with four officers, and the marines number over 15,000 Negroes.

## THAT FAMOUS RIGHT HAND —



Sgt. Joe Louis, world heavyweight champion, visiting the USO Club operated by the National Catholic Community Service in Orangeburg, N. Y., is greeted by a young hero worshiper, who makes sure he has an opportunity to grasp that "famous right hand" which has won so many fistic battles

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## APRIL'S SAINTS

### April 9 — Annunciation

In the humble town of Nazareth an event of profound significance took place. God sent the Archangel Gabriel to a young Jewish maiden named Mary with the news that the long-awaited Messiah was to be born of a woman, yet this woman who would be His mother would never cease remaining a virgin. This unique privilege was proposed to Mary. God would not compel her to accept, that is why we read how Mary accepted the divine proposal: "Be it done unto me according to thy word." That response shows Mary's faith and trustful obedience to God. Such obedience is not easy at all times, especially when physical or mental trials assail us. Ask Mary to obtain for us a ready and wholehearted submission to God's Holy Will.

### April 18—Solemnity of St. Joseph

This feast honors St. Joseph as the Patron of the entire Catholic Church. It is kept on the third Wednesday after Easter, thus the date is determined by that of Easter. The feast of St. Joseph regularly kept on March 19 commemorates the exalted calling that was his — protector of the Divine Child and husband of Mary. Both feasts honor him as a guardian and protector. More than ever we need the all-powerful aid of St. Joseph when the Church, her sovereign pontiff, bishops and priests are so frequently attacked by her enemies. Pray to St. Joseph for all the



"Christ died and rose again, that He might be Lord both of the dead and of the living." (Rom. 14, 9)

intentions of our Holy Father, Pope Pius XII.

### April 25 — St. Mark

One of the four gospels was written by the saint whom we honor today. He was one of the original disciples commissioned to preach by Christ Himself, and a companion and disciple of St. Peter, who furnished him with very much information about Christ and His Public Life. St. Mark is the founder and first martyr of the Church at Alexandria, and the special patron of Venice. On this day we have the procession and Litany of All Saints, begging God to bless and protect the fruits of the earth, a very important petition with so many hundreds of persons in Europe actually starving to death. Pray for those suffering the evils of this war, and thank God for the blessings He has bestowed on you.

### April 30 — St. Catherine of Siena

A most remarkable life was that of this fourteenth century Italian saint. The twenty-fifth child of her family, she made a vow, when only seven, to observe perpetual chastity. She became a Dominican tertiary at sixteen, and enjoyed long conversations and visits with our Lord. For long intervals of time St. Catherine's only food was the Blessed Sacrament, and though sufferings of body and soul afflicted her during her entire life, she was always radiantly happy. Pray to St. Catherine for the world leaders and for peace.





## With our SVD Fathers on the Colored Missions

### Enlarging School

Lafayette, La. — After trying for almost two years to get permission from the OPA to build an addition to his parochial school Father Anthony Bourges, pastor of Immaculate Heart of Mary Church, has finally succeeded.

The Immaculate Heart of Mary School, staffed by the Sisters of the Holy Family, has four classrooms with 170 pupils, all boys, in seven grammar grades. The girls of the parish attend Holy Rosary Institute, a girls' boarding school, situated almost a mile away. It is the intention of the bishop, the Most Rev. Jules B. Jeanmard, D.D., to make Holy Rosary Institute a central high school for all the boys and girls of Lafayette's two colored parishes. Consequently Father Bourges is adding four classrooms to his school to take care of between 170 and 180 girls who will no longer be able to attend Holy Rosary. And besides, in conformity with a new state law, the Immaculate Heart of Mary School will add the eighth grade next term.

A much-needed auditorium, for school assemblies, athletics and dramatics, is also being added to the school. This will be a boon to the adult parishioners, too, since heretofore they have always had to hold their meetings in one of the classrooms.

Father Bourges has been worrying for two years about getting the permission to build, but now that he is actually building he will have to worry no-telling-how-many years in order to "pay the piper," or rather the contractor, in this case, unless some kind benefactor comes to his rescue. The parishioners, of course, are doing what they can, but under the circumstances any other help will be much appreciated also.

### High School Enrollment Up

Chicago, Ill. — The new St. Elizabeth's High School has an enrollment of 246 students, as compared with 189 students who were squeezed into the old building last year. In the present enrollment Catholic pupils outnumber non-Catholics almost three to one.

875 pupils are registered in the grammar school department. This gives St. Elizabeth's School a total of 1,121 pupils. Enrollment last year was 1,050. Three priests, twenty-six Sisters of the Blessed Sacrament, and one lay teacher staff the school.



### "THREE IS A CROWD"

We might call this picture "A Ton of Fun," or "Three of a Kind." But we think the boys themselves would rather be called just what they are, namely, three jolly pupils of Our Lady of Perpetual Help School, St. Martinville, La. They're brothers, by the way!

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"Christ died and rose again, that He might be Lord both of the dead and of the living." (Rom. 14, 9)

### April 18—Solemnity of St. Joseph

This feast honors St. Joseph as the Patron of the entire Catholic Church. It is kept on the third Wednesday after Easter, thus the date is determined by that of Easter. The feast of St. Joseph regularly kept on March 19 commemorates the exalted calling that was his — protector of the Divine Child and husband of Mary. Both feasts honor him as a guardian and protector. More than ever we need the all-powerful aid of St. Joseph when the Church, her sovereign pontiff, bishops and priests are so frequently attacked by her enemies. Pray to St. Joseph for all the

intentions of our Holy Father, Pope Pius XII.

### April 25 — St. Mark

One of the four gospels was written by the saint whom we honor today. He was one of the original disciples commissioned to preach by Christ Himself, and a companion and disciple of St. Peter, who furnished him with very much information about Christ and His Public Life. St. Mark is the founder and first martyr of the Church at Alexandria, and the special patron of Venice. On this day we have the procession and Litany of All Saints, begging God to bless and protect the fruits of the earth, a very important petition with so many hundreds of persons in Europe actually starving to death. Pray for those suffering the evils of this war, and thank God for the blessings He has bestowed on you.

### April 30 — St. Catherine of Siena

A most remarkable life was that of this fourteenth century Italian saint. The twenty-fifth child of her family, she made a vow, when only seven, to observe perpetual chastity. She became a Dominican tertiary at sixteen, and enjoyed long conversations and visits with our Lord. For long intervals of time St. Catherine's only food was the Blessed Sacrament, and though sufferings of body and soul afflicted her during her entire life, she was always radiantly happy. Pray to St. Catherine for the world leaders and for peace.





## With our SVD Fathers on the Colored Missions

### Enlarging School

Lafayette, La. — After trying for almost two years to get permission from the OPA to build an addition to his parochial school Father Anthony Bourges, pastor of Immaculate Heart of Mary Church, has finally succeeded.

The Immaculate Heart of Mary School, staffed by the Sisters of the Holy Family, has four classrooms with 170 pupils, all boys, in seven grammar grades. The girls of the parish attend Holy Rosary Institute, a girls' boarding school, situated almost a mile away. It is the intention of the bishop, the Most Rev. Jules B. Jeanmard, D.D., to make Holy Rosary Institute a central high school for all the boys and girls of Lafayette's two colored parishes. Consequently Father Bourges is adding four classrooms to his school to take care of between 170 and 180 girls who will no longer be able to attend Holy Rosary. And besides, in conformity with a new state law, the Immaculate Heart of Mary School will add the eighth grade next term.

A much-needed auditorium, for school assemblies, athletics and dramatics, is also being added to the school. This will be a boon to the adult parishioners, too, since heretofore they have always had to hold their meetings in one of the classrooms.

Father Bourges has been worrying for two years about getting the permission to build, but now that he is actually building he will have to worry no-telling-how-many years in order to "pay the piper," or rather the contractor, in this case, unless some kind benefactor comes to his rescue. The parishioners, of course, are doing what they can, but under the circumstances any other help will be much appreciated also.

### High School Enrollment Up

Chicago, Ill. — The new St. Elizabeth's High School has an enrollment of 246 students, as compared with 189 students who were squeezed into the old building last year. In the present enrollment Catholic pupils outnumber non-Catholics almost three to one.

875 pupils are registered in the grammar school department. This gives St. Elizabeth's School a total of 1,121 pupils. Enrollment last year was 1,050. Three priests, twenty-six Sisters of the Blessed Sacrament, and one lay teacher staff the school.



### "THREE IS A CROWD"

We might call this picture "A Ton of Fun," or "Three of a Kind." But we think the boys themselves would rather be called just what they are, namely, three jolly pupils of Our Lady of Perpetual Help School, St. Martinville, La. They're brothers, by the way!



## FROM OUR BOYS IN SERVICE



*We invite men and women in the Armed Forces to write to us. Your letters will be published on this page for the benefit of the folks at home.—ED.*

Dear Father: I have a bit of good news to tell you. Today it was my good fortune to meet Father Bowman out here in the Islands. I didn't have time to sit down and talk with him, for my time was limited. But in the near future I hope to pay him a visit. If it is possible, I hope to attend Mass at his chapel this Sunday.

At the present time I am kept quite busy. Nearly every evening I have something definite to do. Once a week I take a review in Physics, and twice a week a review in Algebra. I also assist in teaching a class in English once, and sometimes twice, a week. In addition to this I have a small, but interesting class in the "three R's." The Battalion, through the Base Information and Education Office, has been able to acquire the necessary books. Shorthand, book-keeping, and psychology are a few of the other subjects offered.

The United States Government is recognizing more and more the value of education, and is doing everything possible to help each man advance in his learning. The courses are free with free books. The hours set for classes are after working hours.

In addition, anyone may take a correspondence course for the small sum of \$2; this furnishes high school credits. Higher courses and credits are also offered through leading colleges and universities for proportionate fees.

Sad to say, it is hard to interest more men in taking advantage of these offers. Less than 25 percent of the battalion is enrolled. However, I am continuing with greater enthusiasm.

So, until we meet again either in script or physically, I wish you the best

of luck. You are not forgotten in my prayers. Yours in Christ,

*Sgt. Francis W. Richardson  
APO 565, c/o Postmaster  
San Francisco, Calif.*

Dear Father: I have not been receiving any copies of the MESSENGER lately and I would be glad to have you forward them to me as the MESSENGER is my only means of keeping in touch with the Seminary while serving abroad with the Armed Forces.

May God bless you and the members of your order serving in His Name. Sincerely yours,

*Pfc. Randall McCall  
APO 782 PBS, c/o P. M.  
New York, N. Y.*

## 90 Years This Side of Heaven

*(Continued from page 80)*

rows of children and finally rested on a white-haired old lady standing at the end of the line. Eyes dimmed with tears . . . the happiest day of her life . . . *Tante Calla* was peacefully waiting. . . .

But not for long. The remaining years have sped by, and *Tante Calla* can no longer stir from the house. Even the garden must run rank with weeds. No more Masses, no more gardening — only a daily rosary for the priests over at Immaculate Heart. But now the words of the prayers come haltingly. Soon they stop altogether, old and gnarled fingers relax their grip and the well-worn rosary slips to the floor. *Tante Calla*, the 90 year-old ex-slave who waited so long, now waits no longer. The Master has come and she is ready.



**Haiti — Queen of the Antilles***(Continued from page 83)*

than 300 priests serving more than 2,500,000 Catholics! The following description by Bishop Collignon in *The Oblate World* is typical of the country, especially the rural regions:

"The Diocese of Les Cayes is twice the size of Rhode Island and has 630,000 Negro inhabitants. There are 34 parishes, each having six to eight mission chapels. One has sixteen! Many churches have been abandoned for years, due to the shortage of priests. It is a touching sight to see the ruins of schools where once Brothers and Sisters taught thousands of pupils. Now we have but twenty-nine priests, several of them old or in ill health, to care for our 630,000 Catholics. That is less than one priest for every 20,000 souls!"

In one district where there are no government schools, only 1,000 out of 4,000 children of school age can be accommodated in the mission schools. The majority of the people, too, are as a rule poor, living off the products of their own little farms, which often are not well irrigated. Sanitation and transportation in rural areas are rather inadequate. The government is doing its best to solve these problems.

A word on voodooism in Haiti. This republic has been accused of superstitious practices with the greatest exaggeration. An author of a recent best-seller on Latin America most erroneously exaggerated the conditions in regard to this superstition. Naturally, since a great number of the people did not have in the past, and even now in some regions

do not have, adequate spiritual care because of the lack of priests, and since there is a lack of educational opportunities in numerous places, it can easily be seen why some of the unschooled and poorly instructed would lapse into superstitious practices. Even in the United States more than \$200,000,000 are poured each year into the coffers of the god of superstition in palmistry, astrology, spiritism, etc. To depict Haiti as a paradise of superstition is utterly unwarranted by the facts. The Rev. Jean Baptiste Georges, a young Haitian priest studying Canon Law at Laval University, Quebec, has this to say about the matter:

"Voodoo" is a mixture of African and Christian practices which is not as dangerous as some foreigners say. It does not contain human sacrifice. Those who practice voodoo are wont to kill a hen or a cock or even a pig or an ox, but never a man. The practice of voodoo is found especially among illiterate people and is now disappearing. Two years ago most of the people, even those who never practiced it, swore that they would not practice voodoo. We lack priests. When we shall have a sufficient number of priests and religious Brothers and Sisters, only the name voodoo will remain; the thing will have entirely disappeared."

In conclusion, the decisive question presents itself: "What progress is being made in the line of native vocations?" A seminary for the training of native priests was opened in the capital in 1922 and now has 30 minor seminarians and 20 major seminarians. Today Haiti has 43 native priests. The Oblates of Mary,

*(Continued on page 96)*

# CHILDREN'S CORNER



My dear Boys and Girls:

Well, I have something brand new for you this time! We are going to start a **SHORT STORY CONTEST** right now, and everyone of you can get in on it. Two stories which I received, one from a girl and the other from a boy, gave me the idea, and I think it is a good one. Here is how it will work:

1. **WHO MAY ENTER THE CONTEST?** Any boy or girl in school.

2. **WHAT DO YOU HAVE TO DO?** Write a short story, with pencil or pen or typewriter; sign your *name*, your *age*, your *grade* and your *address*, and then send the story to me — just write on the envelope:

Father Howard, S.V.D.  
Bay Saint Louis, Miss.

3. **WRITE A SHORT STORY ABOUT WHAT?** Write a short story about anything, about anybody, just so it is your own story. *Do not copy stories* from books or from the movies, but make up your own. You may send in as many stories as you like, but no story should be longer than 500 words. Of course, it may be as short as you like.

4. **WHO WILL WIN THE CONTEST?** There will be one winner each month. The boy or girl whose story is chosen as best by the judges each month will be the winner for that particular month, and the story will be published in the **CHILDREN'S CORNER**. The

runners-up or next best stories will be held over and entered in the following month's contest. In this way all the really good stories will have good chances of winning at one time or another.

5. **WHAT ABOUT PRIZES?** The winner each month will receive **TWO PRIZES**: a large and beautiful 7½ by 10 inch holy picture in colors and a one-year free subscription for **ST. AUGUSTINE'S MESSENGER**.

Each runner-up will receive a blessed Sacred Heart Badge.

Each boy or girl who sends in a short story which is neither a winner nor a runner-up will receive honorable mention in the **CHILDREN'S CORNER**.

So, come on, boys and girls, write a story and try to win a prize! Maybe you'll be lucky. Who knows?

Here is one of those two stories I received which helped to start the idea of this **SHORT STORY CONTEST**:

## FORCED LANDING

Earlene Ethel Cobb  
Holy Ghost School  
Jackson, Miss.

Jimmie Nelson was only 14 years old, but for as long as he could remember he had always like to make toy airplanes, and the oversized model he had just finished today was a "beaut." He had named it "Bill's Special" in honor of his big brother, Bill, who was a pilot in the Army Air Corps.

Proudly Jimmie had invited his best friend, Joe, to witness the first flight of "Bill's Special."



## ST. AUGUSTINE'S MESSENGER

"See," said Jimmie, showing the plane to Joe, "all you've got to do is give the propeller a twist and off it goes. I figure it will fly about five minutes before it is forced to land. So let's start it up."

Taking the plane in his hands, Jimmie gave the propeller a twist. The small motor started up and the plane whirled into the air. Away the plane went with the two boys in hot pursuit.

A minute later the plane crashed into the big front window of Mr. Young's butcher shop.

"Golly," whispered Joe, "that's the meanest man in town! I'm going home."

"Oh, be a buddy, Joe, and stick by me," Jimmie pleaded.

Just then Mr. Young rushed out and shouted angrily: "You boys are going to pay for this window right now or else I'll call the police!"

"But, Mr. Young, we didn't mean it," said Jimmie. "And we haven't the money. I'd be willing to work it off after school delivering your orders for you."

"I don't need any delivery boy. I want my money, and quick, too. You kids are always making trouble, so I think I'll call the police anyway, and you'd better not run away."

Soon after Mr. Young had telephoned, the two policemen arrived.

"Here they are, officer; I want you to arrest them," Mr. Young said.

"Now, Mr. Young, don't get excited," said one of the officers. "We want the whole story first. Well, kids?"

"I built the plane," volunteered Jimmie; "but honest, we didn't know that it would crash into any store windows. I offered to be a delivery boy for Mr. Young until the window was paid for, but he said he didn't need me."

"No, I don't!" shouted Mr. Young. "I want my money!"

The angry butcher was arguing so heatedly about the boy's arrest that he failed to hear his phone ringing. The second policeman, who was standing in the doorway, stepped inside to answer it. Soon he came back, called his partner aside and spoke earnestly with him. Then he spoke to the butcher:

"Well, Mr. Young, we're ready to make our arrest now."

The butcher beamed with satisfaction.

"Yes," said the other policeman, "we arrest YOU in the name of the law!"

"Arrest ME? What for?"

"Well, that phone call that Mac here just answered in your shop helps us to close a case we have been working on for several weeks. That was evidently your black-market partner phoning. He thought Mac was you. He said that he had just butchered four more cows and wants you to send out your counterfeit government stamp and your truck to pick up the beef. Now we know where all that contaminated meat has been coming from."

"B-b-but," stammered the butcher, "I don't know what you're talking about."

"Oh, yes you do," said the officer. "And now that you're caught, you'd better help us bring your partner to justice if you don't want to spend the rest of your life in prison." Then the officer turned to Jimmie: "Jimmie, that plane of yours has done a big job on the home front, trapping these racketeers and perhaps keeping people from being killed by spoiled meat. We'll see that you get a brand new plane."

Arm in arm, Jimmie and Joe watched the police car, with Mr. Young in it, disappear down the street.

"You know, Joe," said Jimmie, "that forced landing sure turned out for the best, didn't it?"

(The End)

Now, isn't that a grand story? I think that Earlene really deserves the first prize for it, and she shall get it. And if you get busy and write a story as good or nearly as good or better, then you may be the next one to win a prize.

### MY MAIL BAG

Dear Father Howard: These are only a few lines to let you hear from me. I am getting along fine.

I am sending a dollar for one year's subscription for the MESSENGER. I enjoy reading it.

We had a colored priest, Father Woods, to come here. Father Meskill is getting along fine. I am praying that you will visit New Roads again soon.



HERE COMES THE PARADE!

## ST. AUGUSTINE'S MESSENGER

Father, we had a very nice play at school. It was about Jesus, Mary and Joseph. I was in it, and also my two sisters.

Mother is well and sends regards. God bless you. Sincerely yours in Christ,

Easton Christophe, altar boy  
New Roads, La.

Thanks for the subscription, Easton, and thanks for writing. I am glad that Father Woods was there to see what a fine bunch of altar boys Father Meskill has. Thank your mother for her greetings, and write again.

Dear Father Howard: I am sorry I couldn't write you before. I spent a merry Christmas and a happy New Year. I do hope you spent a merry and happy one too. I served Midnight Mass Christmas.

We are always thinking of you and hoping you will visit us soon.

My little brothers and my big sister are well. Also mother and daddy. My daddy just came in off his trip. Our new school is coming along fine. From

Your altar boy

Ronald Tucker, 6th grade  
1416 Milton Street  
New Orleans 19, La.

I am very glad to hear from you, Ronald. It seems that this must be the altar boys' "letter-writing season." Yes, I had a very nice Christmas; and I do hope to get over to St. Raymond's again sometime. Write again, and let me know when you move into your new school.

\* \* \*

Well, that's all for this month. But during this beautiful Easter season do not forget to pray that more mission churches and schools may be opened for the millions of colored people in the United States. These churches and schools are very much needed.

FATHER HOWARD, S.V.D.  
Bay Saint Louis, Mississippi

## BOOKS

WITH BLESSED MARTIN DE PORRES,  
compiled by Rev. Norbert Georges, O.P.;  
231 pages; price \$1. The Blessed Martin  
Guild, 141 East 65th St., New York 21,  
New York

Consisting of stories and articles on Blessed Martin taken from the pages of *The Torch*, Dominican monthly magazine, this book fur-

nishes a review of the spread of devotion to the saintly Dominican Negro lay Brother. Popular devotion to Blessed Martin de Porres (1579-1639) has spread rapidly since 1935, and one can get a good conspectus of this movement from the writings of such outstanding clerics as Rev. John La Farge, S.J., Rev. Ignatius Smith, O.P., Rev. Edward Hughes, O.P., Rev. John Gillard, S.S.J., and others, and such noted laymen as Eddie Doherty, Baroness Catherine de Hueck, Elmo Anderson, and Mary Fabyan Windeatt, whose articles, sermons and stories are contained in "With Blessed Martin de Porres."

## Haiti — Queen of the Antilles

(Continued from page 93)

who entered the mission work there only two years ago, already have two Haitian youths in their American seminaries — one a second-year philosopher, the other, a novice. The DeMontfort Fathers (Company of Mary) have three Haitian seminarians studying with them in Canada; so have the Holy Ghost Fathers.

The number of native Haitian Brothers is small. Native Sisters, however, are numerous and are represented in many of the communities working in the country. The Sisters of St. Francis from Canada, who are working zealously in Haiti, already have three native novices and two native postulants in their motherhouse in Quebec.

Despite the great problems that face the Church in the Republic of Haiti, the future looks promising in view of the new missionary groups entering the work, and the steady growth of native vocations. Haiti is officially consecrated to Our Lady of Perpetual Help. Then may the Queen of Heaven bless abundantly the missionary endeavors in the "Queen of the Antilles."



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Keep abreast of the progress of the  
American Negro Missions!

## ST. AUGUSTINE'S MESSENGER

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will keep you informed

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- new statues
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- and we want to paint and redecorate the interior of the chapel

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Bay Saint Louis, Mississippi



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ESSENGER

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BAY SAINT LOUIS, MISS.

Vol. XXIII

No. 5

MAY, 1945

Postmaster: See inside cover



GOD'S CREATURES ALL!





# FOR VICTORY

## BUY MORE AND MORE BONDS

If you want to put every bit of your surplus money into U. S. Bonds and yet would like to aid our Colored Mission work also, you can do both by purchasing Series F and G Bonds which can be made out in the name of our Seminary or of any one of our Missions. In this way you place your money in the service of God and Country.

ST. AUGUSTINE'S SEMINARY  
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**"The Master is here and calls thee."**

John 11:28

**PERHAPS HE CALLS YOU  
TO BE  
A SOLDIER IN HIS ARMY**



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more priests and religious

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Matt. 9:37

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TO MAKE THE  
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CATHOLIC  
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AMONG  
NEGROES  
BETTER  
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# ● *St. Augustine's* ● **MESSENGER**

"The Magazine with a Message"

TO AID THE  
Cause for which  
S.V.D.  
MISSIONARIES  
ARE WORKING —  
MORE  
NEGRO PRIESTS  
AND  
RELIGIOUS

A Catholic magazine, published monthly, except July and August, at **Techny, Illinois**, by St. Augustine's Seminary, Bay St. Louis, Mississippi. Subscription \$1.00 a year. Proceeds are used for the education of colored students for the priesthood.

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Editor: CLARENCE J. HOWARD, S.V.D.  
ST. AUGUSTINE'S SEMINARY BAY SAINT LOUIS, MISS.

Volume XXIII

MAY, 1945

Number 5



## A MOTHER'S PRAYER TO MARY

Tilden J. LeMelle

Oh, how weary the world is today,  
With men killing each other to pay  
For the crime that another has done!  
And my son, too, is bearing a gun.  
O Dear Mother, who dwellest on high,  
Guard my boy as he flies in the sky,  
Lest by snares, which the devil may lay,  
He be led from the straight, narrow way.  
Watch my boy as he sails o'er the sea;  
Keep his mind ever turned up to thee.  
Shield him 'neath thy blue mantle so pure,  
Whene'er sinful desires may allure.  
May my child in the infantry brave  
Be protected by thee from the grave.  
But, if death be the Will of High Heav'n,  
Let him go with his sins all forgiv'n.  
I can still see him when he was small  
Playing out in the yard with his ball,  
With no thought that one day he would fight  
For his country and all that is right.  
But as soon as my boy came of age,  
He was drafted with others to wage  
A long war, which was started by sin;  
And, determined, he went out to win.  
Pray thy Son for my son, Mother Dear;  
May he e'er in the right persevere.  
At war's end when once more all are free,  
Please, then, send my dear boy back to me.



## THREE THIS YEAR

The third Negro priest to be ordained in this country this year is the Rev. Thomas C. Jones, who was



Rev. Thomas C. Jones

ordained to the priesthood on Saturday, March 17, in St. Mary's Cathedral, Trenton, N. J. The other two priests are the Rev. Arthur Winters, S.V.D., who was ordained in Bay Saint Louis, Miss., in January, and the Reverend Austin Chacheré, M.S.S.T., who was ordained in Washington, D. C., in February.

Father Jones was ordained by the Most Rev. William A. Griffin, D.D., Bishop of Trenton, for the Diocese of Trenton. He will be the third colored priest working for

the salvation of souls in the State of New Jersey. Two colored Fathers of the Society of the Divine Word, Father Vincent Smith, SVD, of the Church of Our Lady of the Divine Shepherd, Trenton, and Father Alexander Leedie, S.V. D., of St. Peter Claver's Church, Asbury Park, have been stationed in New Jersey since 1943 and 1944 respectively.

Born in Albany, N. Y., in 1915, Father Jones began preparing for the priesthood at the age of 18 years. Having completed his college course and part of his theological studies at St. Augustine's Seminary, Bay Saint Louis, Miss., Father Jones entered St. Vincent's Seminary, Latrobe, Pa., to finish his studies and be ordained as a member of the diocesan clergy of Trenton.

The ordination of Father Jones brings the total number of Negro priests in this country to twenty-one. *Vivant sequentes!*

---

***"What other thought can we have but that it enters into the plan of Divine Providence, that the Negroes themselves, under God, evangelize their own race. It is only reasonable, however, to believe that the whites would start them and help them to this. This is our bounden duty, and the sooner this gets to the conscience of every Catholic, that in some degree he is responsible to help his colored brother, the sooner will there be a blessed consummation of a movement that will bring thousands of Negroes into the Church."***

Rev. Thomas A. Judge, C.M., M.S.S.T.

---

# Northwest Florida Negro Missions

C. J. HOWARD, S.V. D.

- 548 Catholics
- Among 50,000 Negroes in Ten Counties

The Diocese of Mobile embraces the whole State of Alabama and the ten counties of Northern Florida west of the Apalachicola River. These ten Northwestern Florida counties have a population of 216,000 people, of whom about 50,000 are Negroes. There are over half a million Negroes in the whole of Florida.

There are 2,894 Negro Catholics in Florida. Of these, 548 are in the ten counties which are under the jurisdiction of the Bishop of Mobile. For the use of these there are six churches and chapels, two grammar schools and a high school. These missions are scattered over a distance of 192 miles, and are cared for by seven priests — two diocesan priests, one Franciscan Father and four Fathers of the Congregation of the Resurrection. Ten Sisters and one lay teacher staff the schools which have 235 pupils.

The first of these missions, St. Joseph's in Pensacola, was started



**ST. JOSEPH'S CHURCH**  
Pensacola, Fla.



**CHAPEL OF MARY IMMACULATE**  
Pensacola, Fla.

in 1893 — fifty-two years ago. Today St. Joseph's Church has 250 members. The school has an enrollment of 114, of whom 24 are in the high school department. Five Sisters of Charity of St. Vincent de Paul from Convent Station, N. J., and one lay teacher conduct the classes. Father John Raleigh, the pastor, is assisted by



## THREE THIS YEAR

The third Negro priest to be ordained in this country this year is the Rev. Thomas C. Jones, who was



Rev. Thomas C. Jones

ordained to the priesthood on Saturday, March 17, in St. Mary's Cathedral, Trenton, N. J. The other two priests are the Rev. Arthur Winters, S.V.D., who was ordained in Bay Saint Louis, Miss., in January, and the Reverend Austin Chacheré, M.S.S.S.T., who was ordained in Washington, D. C., in February.

Father Jones was ordained by the Most Rev. William A. Griffin, D.D., Bishop of Trenton, for the Diocese of Trenton. He will be the third colored priest working for

the salvation of souls in the State of New Jersey. Two colored Fathers of the Society of the Divine Word, Father Vincent Smith, SVD, of the Church of Our Lady of the Divine Shepherd, Trenton, and Father Alexander Leedie, S.V. D., of St. Peter Claver's Church, Asbury Park, have been stationed in New Jersey since 1943 and 1944 respectively.

Born in Albany, N. Y., in 1915, Father Jones began preparing for the priesthood at the age of 18 years. Having completed his college course and part of his theological studies at St. Augustine's Seminary, Bay Saint Louis, Miss., Father Jones entered St. Vincent's Seminary, Latrobe, Pa., to finish his studies and be ordained as a member of the diocesan clergy of Trenton.

The ordination of Father Jones brings the total number of Negro priests in this country to twenty-one. *Vivant sequentes!*

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*"What other thought can we have but that it enters into the plan of Divine Providence, that the Negroes themselves, under God, evangelize their own race. It is only reasonable, however, to believe that the whites would start them and help them to this. This is our bounden duty, and the sooner this gets to the conscience of every Catholic, that in some degree he is responsible to help his colored brother, the sooner will there be a blessed consummation of a movement that will bring thousands of Negroes into the Church."*

Rev. Thomas A. Judge, C.M., M.S.S.S.T.

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# Northwest Florida Negro Missions

C. J. HOWARD, S.V. D.

- 548 Catholics
- Among 50,000 Negroes in Ten Counties

The Diocese of Mobile embraces the whole State of Alabama and the ten counties of Northern Florida west of the Apalachicola River. These ten Northwestern Florida counties have a population of 216,000 people, of whom about 50,000 are Negroes. There are over half a million Negroes in the whole of Florida.

There are 2,894 Negro Catholics in Florida. Of these, 548 are in the ten counties which are under the jurisdiction of the Bishop of Mobile. For the use of these there are six churches and chapels, two grammar schools and a high school. These missions are scattered over a distance of 192 miles, and are cared for by seven priests — two diocesan priests, one Franciscan Father and four Fathers of the Congregation of the Resurrection. Ten Sisters and one lay teacher staff the schools which have 235 pupils.

The first of these missions, St. Joseph's in Pensacola, was started



ST. JOSEPH'S CHURCH  
Pensacola, Fla.

in 1893 — fifty-two years ago. Today St. Joseph's Church has 250 members. The school has an enrollment of 114, of whom 24 are in the high school department. Five Sisters of Charity of St. Vincent de Paul from Convent Station, N. J., and one lay teacher conduct the classes. Father John Raleigh, the pastor, is assisted by



CHAPEL OF MARY IMMACULATE  
Pensacola, Fla.



## ST. AUGUSTINE'S MESSENGER



St. Anthony's Church, Pensacola, Fla.

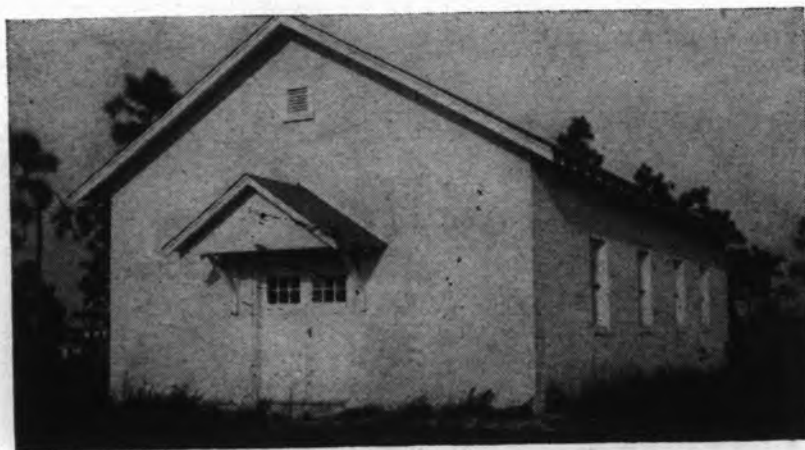
Fathers Mitchell Pawelko, C.R., and Clement Weiss, C.R. These Fathers also take care of Mary Immaculate Chapel, which serves 50 colored Catholics in another section of the city.

In still another part of Pensacola stands the neat and attractive little brick mission church, St. Anthony's, built by the Franciscan Fathers four years ago. Father Alfred Martin, O.F.M., the pastor, has a nice little congregation of 125.

Four miles southwest of Pensacola, Fla., is Warrington, Fla., where the little Mission of Our Lady of Victory is located. Father Joseph Furmanek, C.R., who is in charge, has about twenty Negro Catholics.

103 miles southwest of Pensacola along the Gulf coastline is Panama City, stretched along almost

the whole length of St. Andrew's Bay, now an important shipbuilding center. Here in this busy little town of 11,600 people is a little colored Catholic mission — Our Lady of Grace — with thirteen Catholics. Father Stephen Juda, C.R., who at present is busy building a church three miles away for the shipyard workers, takes care of the little mission. This mission, the one in Warrington, and Mary Immaculate Chapel in Pensacola were all started

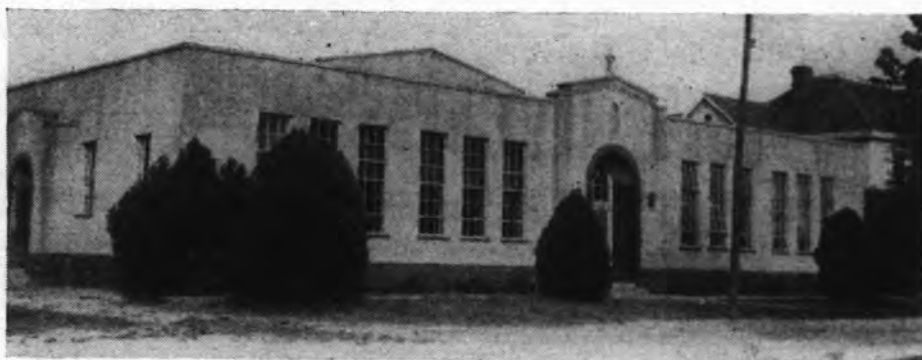


OUR LADY OF GRACE MISSION  
Panama City, Fla.

## ST. AUGUSTINE'S MESSENGER

### HOLY FAMILY MISSION

Apalachicola, Fla.  
(Right) Combination  
church and school.  
(Below) Holy Family  
Sisters and pupils



by Father Raleigh and his associates at St. Joseph's about three years ago. They are known as the "Mary-all Missions," all three being dedicated under special titles of the Blessed Mother.

At the very edge of the Mobile Diocese, 85 miles from Panama City, 188 miles from Pensacola, and 247 miles from Mobile, is the town of Apalachicola (population 3,268). Here is where, in 1850, Doctor John Gorrie, a native of Charleston, S. C., invented the first machine for manufacturing artificial ice while he was trying to find a cure for pulmonary consumption. The Gorrie Bridge, stretching six and three quarters miles across the Apalachicola Bay, is a monument to this benefactor of mankind.

Apalachicola's colored population is almost half the total for the town. A colored mission was started in Apalachicola 25 years ago. The present pastor, Father Thomas Massey, has been stationed at Holy

Family Mission for almost twenty years.

Ordained in Trenton, N. J., in 1907, Father Massey volunteered to come to Mobile, Ala., under Bishop Allen in 1911 and do mission work among the Negroes in the diocese. Having taught catechism to the colored children in the cathedral for about a year, Father Massey was sent to help at St. Joseph's in Pensacola. In 1917 he established St.

*(Continued on page 117)*



**CELEBRATING THE 25th ANNIVERSARY  
OF HOLY FAMILY MISSION**  
Rev. Thomas Massey (center), who has been  
pastor for 19 of the 25 years



# ST. AUGUSTINE'S MESSENGER



St. Anthony's Church, Pensacola, Fla.

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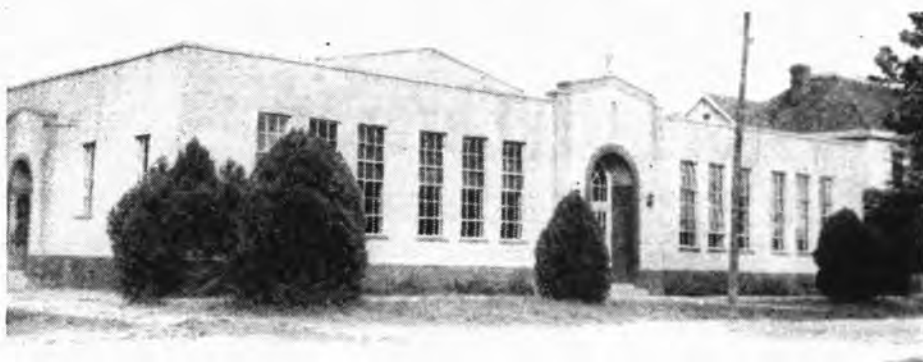


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# THE S.V.D. NEGRO MISSION REPORT

V. REV. JOSEPH F. ECKERT, S.V. D.

## ● The Provincial explains the facts behind the figures

On pages 108 and 109 we present to our friends and benefactors the annual report of the Negro mission work of the Society of the Divine Word in the United States.

It is just forty years ago that the Most Reverend Thomas Heslin, D.D., then Bishop of Natchez, Miss., planned to open a Negro mission on a large plantation in the Upper Delta of the Mississippi, but he lacked the necessary priests. Through Rt. Rev. Monsignor Andrew Canon Gmelch, now pastor of the Church of Our Lady of the Gulf in Bay Saint Louis, Miss., but forty years ago pastor of Merigold, Miss., Bishop Heslin learned that the Society of the Divine Word was carrying on very successful mission work among the Negroes in Togo, West Africa. In a letter to Bishop Heslin, Monsignor Gmelch casually remarked that the Divine Word Fathers might not be averse to taking over Negro mission work in Mississippi. Bishop Heslin wrote to the Very Rev. John Peil, S.V. D., the superior at Techny, Ill., and received an encouraging answer. Later Bishop Heslin, together with Archbishop Quigley of Chicago and Mr. J. Bremner of Merigold, who was anxious to have the mission on his plantation in Mississippi, made a special trip to Techny to discuss this new project with Father Peil. Father Peil immediately informed our Founder, the Venerable Father Arnold Janssen, S.V. D., about this offer, and Father Janssen gave the permission to take up Negro mis-

sion work in the South. Father Aloysius Heick, S.V. D., was appointed to organize the new Mission at Merigold.

Father Heick, whose well-meant efforts at Merigold, Miss., ended in dismal failure, was forced to leave the mission to save his own life, but he did not give up. He had dedicated his life to the conversion of the Negroes in Mississippi, so he went farther south to Vicksburg, Miss. There he found a heartier welcome and better cooperation from the people. In a humble way he started St. Mary's Mission and was successful.

Out of that humble beginning at Vicksburg, the Divine Word Fathers, encouraged by the various bishops, developed a long chain of imposing Negro missions in the States of Mississippi, Arkansas, Louisiana, Illinois, Missouri, California, and New Jersey. Even St. Augustine's Seminary for the training of Negro priests stemmed from the mother station in Vicksburg, for our pioneer missionaries in the South soon realized the necessity of Negro priests if, at long last, their labors were not to be in vain.

Only a glance at the annual report will convince the reader that the war could not dampen the zeal of the bishops and missionaries, nor cut down their many activities, nor keep them from expanding. Under the guidance of the Most Reverend Jules B. Jeanmard, D.D., Bishop of Lafayette, La., the Missions of St. Jules in Franklin, La., and Our

## ST. AUGUSTINE'S MESSENGER

Lady of the Rosary, Jeanerette, La., were opened. A new convent was acquired by the Parish of the Immaculate Heart of Mary, Lafayette, La., in charge of our colored Fathers. A new first-class vocational high school was added to the flourishing mission in Yazoo City, Miss., under the dynamic leadership of Father Peter de Boer, S.V. D. St. Elizabeth's Parish in Chicago, Ill., and St. Nicholas' Parish in St. Louis, Mo., whose high school facilities were inadequate, secured large suitable buildings, modernized and equipped them well at great expense, and opened them up as high schools which began operation on a large scale last September. Just before New Year's Day of this year,



"I remembered my mother on Mother's Day.  
Did you?"

— MOTHER'S DAY, SUNDAY, MAY 13 —

the Most Reverend Richard O. Gerow, D.D., bought a large tract of land in West Jackson, Miss., where plans are in progress to open a new mission as soon as possible.

The war, however, cast dark shadows on the Negro mission work and caused painful anxiety to our missionaries. If the reports of the last four years are compared, one will notice that the Catholic population this year is not much larger than it was before, though many converts were made. Almost all our missions report vast losses of good parishioners, due to a wholesale exodus of Negroes from the South to other parts of the United States. Some of the colored Fathers told me only a few weeks ago, on my recent visitation of their large missions, that over a hundred of their good families had left their farms and moved away, mostly to the West. Other Fathers wrote how the various war plants had lured away hundred of their convert-parishioners, often their best church-goers and supporters. And again the Army and Navy have absorbed many of their young men; for instance, the Parish of Our Lady of Perpetual Help in St. Martinville, La., has an Honor Roll of two hundred and fifty names. Truly, in some instances, results of years of tireless work and bitter sweat of our missionaries were almost undone. Deep gaps were left in the membership for years to come, for those who have left will hardly return to the South anymore. And who can blame them?

Such sad experiences are disheartening to any pastor. But the missionaries did not lose courage. On



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## ST. AUGUSTINE'S MESSENGER

the contrary, they redoubled their efforts to make converts to fill the vacant pews and, to a certain extent, they have succeeded. More attention was paid to the deepening and intensifying of the Faith of those who remained. The reception of the Sacraments, generally a fair barometer of the warmth and intensity of the spiritual life of the people in any parish, increased considerably. To make up for the missing weekly envelopes of those who had left, the people who remained contributed more generously than ever before, so that necessary improvements could be made on buildings and grounds — an evident proof that our Catholic Negroes will give generously to the support of the parish if they have the means.

One of the bright and encouraging features of the report is the phenomenal growth of the enrollment of children in all our schools, both grammar and high schools. New rooms had to be added where it was possible under the present wartime restrictions. In all our schools, according to the reports of the missionaries, many children — nay, in some cases more than a hundred — had to be turned away, to the regret of the priests and Sisters. The war has made the Negroes everywhere in the South school-conscious. Now more than ever before they realize the necessity of an education if they are to advance in the ranks of the Army and Navy, or to land desirable and profitable jobs in war plants. They also appreciate the high standard of our Catholic schools which are, in no way, lagging behind the public schools. Negroes value especially the religious dis-

cipline and refinement which their children receive from our good Sisters.

Of course, crowded schools brought joy to the missionaries and compensated them for the disappointments and hardships which war-time imposed upon them. All our missionaries, both priests and Sisters, were compelled to make great sacrifices during the last few years. Sisters had to carry a much larger teaching load than ordinarily permitted or tolerated by the school board. Because of the scarcity of teachers, the Fathers, at times, had to help out in the classrooms. They acted as auxiliary chaplains in nearby Army or war prisoner camps. In addition to the ordinary routine parish work they performed janitor work to keep their premises clean and buildings in necessary repair. However, they did this extra work gladly and without a bit of murmuring. It is wartime and everybody must sacrifice personal comforts and desires.

All in all, God has blessed the work and cheerful sacrifices of our S.V.D. missionaries, as the report shows only too clearly. One thing is certain: the mission work of the Society of the Divine Word has gained new momentum and has pushed the spearheads of religious education deeper and deeper into the South; it has thereby gained more souls for Christ and improved the condition of the Negroes. Our missionaries, priests, and Sisters are determined to put their heart and souls into the Negro mission work today more than ever before. They know that mission work among Ne-

*(Continued on page 117)*



Sisters of the Holy Family of Nazareth and some of their charges at Zimmer Memorial Home, Mobile, Ala.

## "Thou Wilt Be a Helper to the Orphan"

CLARENCE J. HOWARD, S.V. D.

(Psalm 9:14)

- 154 Catholic Priests and Sisters
- Caring for 903 Colored Orphans

A few months ago, a new addition to the Zimmer Memorial Orphanage in Toulminville, Mobile, Ala., was completed. This institution, which at present takes care of around 35 boys and girls, is in charge of the Sisters of the Holy Family of Nazareth from Des Plaines, Ill.

The children of Zimmer Memorial attend classes at the nearby St. James' School, Prichard, Ala., where three of the five Sisters at the orphanage teach.

In making the new addition to the orphanage, the Sisters had in mind three things: to furnish the orphans with more comfortable living quar-



(Above) The original unit of Zimmer Memorial Home, Mobile, Ala., and (left) the new addition



# ST. AUGUSTINE'S MESSENGER

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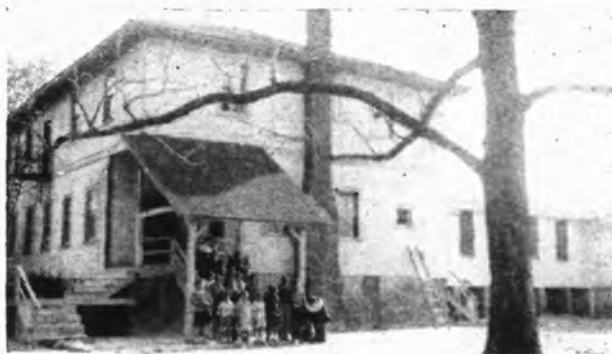
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(Above) The original unit of Zimmer Memorial Home, Mobile, Ala., and (left) the new addition



## ST. AUGUSTINE'S MESSENGER



**LITTLE FLOWER  
HOUSE OF  
PROVIDENCE**  
at Wading River,  
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boys and girls under  
the care of Sisters of  
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ters, to make room for the care of more children, and to improve the physical appearance of the institution. The new wing, which is covered with asbestos siding, contains two bright and airy dormitories, a dining hall, a playroom, laundry, and bathrooms.

Zimmer Memorial is only one of 12 Catholic orphanages in this country devoted to the exclusive care of Negro children. Three of these are for boys, five are for girls and four are for both boys and girls.

Six Josephite Fathers, with the help of five Franciscan Sisters of Glen Riddle, Pa., care for 65 boys at St. Joseph's Industrial School, Clayton, Delaware.

In Baltimore, Md., 21 Franciscan Sisters of Baltimore City care for 45 girls at St. Francis' Orphanage and 104 boys and girls at St. Elizabeth's Home.

The Oblate Sisters of Providence from Baltimore, Md., have charge of St. Frances' Orphan Asylum (16 Sisters, 83 girls) in Normandy, Mo.; Holy Epiphany Orphanage (9 Sisters, 53 girls) in Leavenworth, Kans.; and House of the Guardian Angel (13 Sisters, 65 boys) also in Leavenworth.

The Sisters of the Holy Family of New Orleans, Louisiana, have charge of St. John Berchmans' Asylum (10 Sisters, 33 girls) and the Lafon Boys' Home (10 Sisters,



**LAFON BOYS' HOME, NEW ORLEANS, LA.,**  
where an average of 60 boys and babies are cared for

## ST. AUGUSTINE'S MESSENGER



The Franciscan Sisters of Baltimore, Md., care for 45 girls at St. Francis' Orphanage

59 boys) both of which are in New Orleans.

In Cornwells Heights, Pa., 16 Sisters of the Blessed Sacrament care for 118 boys and girls in Holy Providence House, which is located on the grounds of their Mother-house.

Four Mission Helpers of the Sacred Heart from Towson, Md., have charge of St. Peter Claver's

Industrial School, which has 20 girl inmates.

At the Little Flower House of Providence, Wading River, N. Y., 28 Sisters of the Holy Family of Nazareth (Torresdale, Pa.) care for 223 boys and girls.

Thus a total of 903 orphan boys and girls, some of whom are not Catholic, are cared for by 17 priests and 137 Sisters.

**ST. ELIZABETH'S  
HOME**  
in Baltimore, Md.,  
which is home to  
more than one  
hundred boys and  
girls. (Below) Some  
of the inmates  
recreating themselves





# ST. AUGUSTINE'S MESSENGER



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The Sisters of the Holy Family of New Orleans, Louisiana, have charge of St. John Berchmans' Asylum (10 Sisters, 33 girls) and the Lafon Boys' Home (10 Sisters,



**LAFON BOYS' HOME, NEW ORLEANS, LA.,**  
where an average of 60 boys and babies are cared for

## ST. AUGUSTINE'S MESSENGER



The Franciscan Sisters of Baltimore, Md., care for 45 girls at St. Francis' Orphanage

59 boys) both of which are in New Orleans.

In Cornwells Heights, Pa., 16 Sisters of the Blessed Sacrament care for 118 boys and girls in Holy Providence House, which is located on the grounds of their Motherhouse.

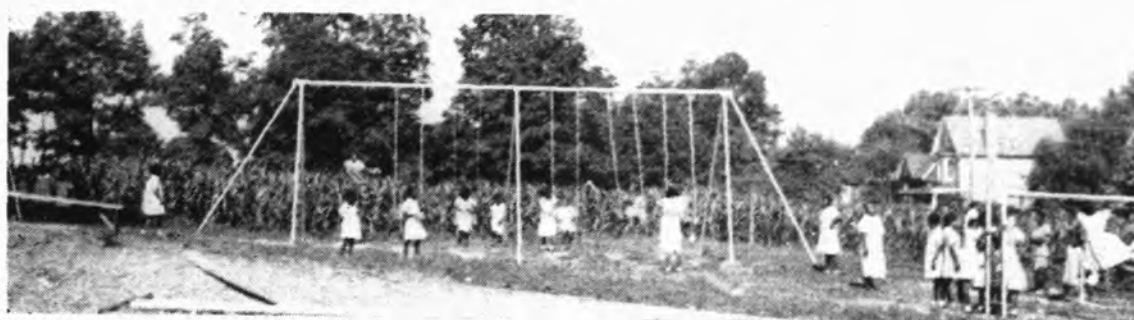
Four Mission Helpers of the Sacred Heart from Towson, Md., have charge of St. Peter Claver's

Industrial School, which has 20 girl inmates.

At the Little Flower House of Providence, Wading River, N. Y., 28 Sisters of the Holy Family of Nazareth (Torresdale, Pa.) care for 223 boys and girls.

Thus a total of 903 orphan boys and girls, some of whom are not Catholic, are cared for by 17 priests and 137 Sisters.

**ST. ELIZABETH'S HOME**  
in Baltimore, Md.,  
which is home to  
more than one  
hundred boys and  
girls. (Below) Some  
of the inmates  
recreating themselves







FIRST COMMUNION — BOYS



YOUTH WORK



GRADUATES

CONVERTS



# S.V.D. NEGRO MISSIONS IN

(S.V. D. = *Societas Verbi Divini* = Society of the Divine Word)

JANUARY, 1944, to JANUARY, 1945

## ARCHDIOCESE OF CHICAGO:

St. Anselm's, Chicago, Ill. ....	3
St. Elizabeth's, Chicago, Ill. ....	4

## ARCHDIOCESE OF NEW ORLEANS:

St. Thomas' (mixed), Pointe-a-la-Hache, La. ....	2
Blessed Martin de Porres, Davant, La. ....	
St. Joseph's, Bohemia, La. ....	1
St. Sophie's, Phoenix, La. ....	
St. Cecilia's (mixed), Jesuit Bend, La. ....	1

## ARCHDIOCESE OF ST. LOUIS:

St. Nicholas', St. Louis, Mo. ....	3
------------------------------------	---

## ARCHDIOCESE OF SAN FRANCISCO:

St. Benedict the Moor, San Francisco, Calif. ....	1
---	---

## DIOCESE OF LAFAYETTE:

Holy Rosary Institute, Lafayette, La. ....	1
Immaculate Heart of Mary, Lafayette, La. ....	3
St. John Vianney's, Mouton Switch, La. ....	
Our Lady of Perpetual Help, St. Martinville, La. ....	3
Our Lady of Perpetual Help, St. John, La. ....	
St. Anthony's, Cade, La. ....	1
Our Lady of the Rosary, Jeanerette, La. ....	1
St. Benedict the Moor, Duson, La. ....	1
Blessed Martin de Porres, Scott, La. ....	
St. Jules', Franklin, La. ....	1

## DIOCESE OF LITTLE ROCK:

St. Augustine's, North Little Rock, Ark. ....	1
St. Bartholomew's, Little Rock, Ark. ....	1
St. Peter's, Pine Bluff, Ark. ....	2

## DIOCESE OF NATCHEZ:

Holy Ghost, Jackson, Miss. ....	2
Sacred Heart, Greenville, Miss. ....	2
St. Francis of Assisi, Yazoo City, Miss. ....	1
St. Joseph's, Meridian, Miss. ....	1
St. Mary's, Vicksburg, Miss. ....	2
St. Rose de Lima's, Bay Saint Louis, Miss. ....	1
St. Augustine's Seminary, Bay Saint Louis, Miss. ....	16
Army Chaplain with Negro troops ....	1
(Lay Brothers of the Society of the Divine Word = 13)	

## DIOCESE OF TRENTON:

Our Lady of the Divine Shepherd, Trenton, N. J. ....	2
St. Peter Claver's, Asbury Park, N. J. ....	2

58

\* Grammar and high school. <sup>1</sup> Conducting religious instruction classes.

<sup>2</sup> This includes: 58 Missionary Sisters, Servants of the Holy Ghost, 43 Sisters of the Milwaukee, 8 Sisters of the Most Precious Blood, 5 Franciscan Sisters of Bordentown

# NS IN THE UNITED STATES

*Divini* = Society of the Divine Word)

1944, to JANUARY, 1945

Priests	Catholics	BAPTISMS		Pupils	Sisters	Lay Teachers
		Infants	Adults			
3	3,827	111	101	704	15	1
4	2,200	82	106	1,121*	26	1
2	270	25		120		3
	400					
	150					
	80					
1	200			35		1
3	600	20	85	487*	8	2
1	450	15	21		2 <sup>1</sup>	
1	83 boarders			254*	9	
3	2,280	134	11	185	4	
	600			180		2
3	2,067	149	11	304	2	3
	490					
	560					
1	300					
1	493	55		88		2
	700					
1	40					
1	126	5	5	162	4	
1	200	3	6	202*	6	
2	106	6	3	332*	6	2
2	313	6	35	618*	10	2
2	281	8	13	571*	9	3
1	60		10	325*	11	
1	200	3	14	521*	8	1
2	173	5	24	509*	8	2
1	625	17	1	223*	7	1
16				60		1
1						
2	231	6	12	107	5	
2	320	12	10		4 <sup>1</sup>	
58	18,425	662	468	7,108	144 <sup>2</sup>	27



FIRST COMMUNION — GIRLS



MAY PROCESSION



CATHOLIC FAMILY

CATHOLIC WEDDING



es.  
Sisters of the Blessed Sacrament, 13 Sisters of the Holy Family, 11 Franciscan Sisters of  
of Bordentown, 4 Dominican Sisters, and 2 Helpers of the Holy Souls.





FIRST COMMUNION — BOYS



YOUTH WORK



GRADUATES

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St. Peter's, Pine Bluff, Ark.	2

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# News from St. Augustine's Seminary



ST. AUGUSTINE'S SEMINARY  
Bay Saint Louis, Miss.

## Chinese Missionary

Father Clifford King, S.V.D., was our guest for a few days. Father King was the first American of the Society of the Divine Word to be ordained in China. Having completed his theological studies in China, he was ordained there. He labored in China for the past twenty years; afterward he was transferred to the Philippines six months before the Japanese attacked the islands. Thereupon Father King fled to the mountains, where he hid together with loyal Filipinos during the space of a year and nine months. After his rescue he traveled by submarine to Port Darwin. Then he flew to Brisbane and from there he went by transport ship to San Francisco.

We were privileged to listen to Father King's lecture for two and a half hours one evening. This lecture was a true and factual account of what Father King experienced as a missionary in China. He spoke at length about earthquakes and famines, civil wars, floods, his capture by bandits (who demanded over eighty thousand dollars ransom), Chinese native clergy, Chinese mentality and fine sense of humor, and two Japanese invasions in China and the Philippines, respectively.

Father King's lecture was an inspiring event for the religious community

of St. Augustine's, especially for the seminarians preparing for the missionary priesthood. Sometime in the future Father King expects to return to China, and he has recommended this intention to our prayers. Following this request, we shall pray that Father King may be fortunate enough to resume his missionary work in China and spend many more fruitful years there in the vineyard of the Lord.

## Chaplains

Chaplain Michael Clerkin, SVD, stopped off here for a brief visit. For five years before the Japanese attacked that island he was a missionary to New Guinea. The Japanese held him prisoner for more than a year. Later the Americans rescued him, together with other priests, Brothers and Sisters, at Hollandia.

Shortly upon his return to the States Father Clerkin volunteered for the Chaplains' Corps. At the particular time when Father Clerkin visited us he was stationed at Camp Shelby, Miss.

Very Rev. Monsignor J. D. Conway made his retreat here recently. He was chancellor of the Davenport Diocese before he entered the U. S. Army as a chaplain. He was stationed for a year and a half in the Aleutians, and at present is at Camp Shelby, Miss.

## ST. AUGUSTINE'S MESSENGER

### Basketball

Our large double outdoor basketball court has seen much action of late. This excellent piece of concrete work has been the scene of many hard-fought basketball games among our minor seminarians.

In March the basketball team of St. Luke's Parish, Thibodaux, La., played against our students. St. Luke's team is under the management of Father John A. McShane, S.S.J., pastor of St. Luke's Church. Father McShane and his team were accompanied here by Father Wm. Dodd, S.S.J., assistant pastor of St. Raymond's Church, New Orleans, La.

St. Luke's team was fast and displayed the general results of good coaching. The minor seminarians launched a wonderful passing attack, though much of their shooting was inaccurate. The final score was 24 to 17 in favor of St. Luke's.

### Provincial's Visitation

The annual visitation of the Very Rev. Provincial, Father Joseph Eckert, S.V.D., occurred during the middle of March. This visitation be-



Huh! You can't fool ME! Rats don't grow that big even down in Mississippi!

gan in the evening with the singing of the hymn "Veni, Creator Spiritus," and was followed by the introductory sermon of Father Provincial. During his sermon Father Provincial pointed out the important points of the religious life and in particular fraternal charity in the religious community.

The week of the visitation found Father Provincial in the classrooms with the teachers and students, in order to gain firsthand information of the progress being made toward the training of the seminarians for the missionary priesthood. Father Provincial's tour of inspection then took him into the workshops of the Brothers, where he viewed the clerical and manual work of these Religious.

The visitation closed with a final sermon and report on the visitation.

### New Brother Candidates

Peter Horne, of Augusta, Ga., and Charles Edelen, of Springfield, Kentucky, are our new aspirants for the Brotherhood. With their arrival the number of candidates for the Brotherhood is now three.

Sincere congratulations to our new aspirants! We also hope that in the near future God will inspire many other young men to dedicate their lives and labors in the religious Brotherhood for the salvation of souls.

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Sunday, May 13, is Mother's Day. Offer Mass and Communion for her, and see how happy you will be.

---

#### HELP OUR MISSION WORK

Send us your

### Cancelled Stamps

Any and all kinds of used postage stamps are acceptable. Just cut stamps from envelope, leaving a margin of paper all around, then, when a number have been gathered, send them to us by ordinary third class mail. We sell them to collectors.

**STAMP DEPARTMENT**  
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# MAY'S SAINTS

## May 10—Ascension

Forty days after He rose from the grave, Christ majestically and visibly ascended into heaven. What a spectacle He must have been for those who beheld Him rising of His own power into the heavens and out of their sight. What joy filled their hearts at the thought that He was now not only going to take possession of His kingdom, but actually preparing a place for them! This divinely uttered promise must have sustained them when subsequent persecutions and hardships almost overwhelmed them as they labored to carry out His last command: "Go ye into the whole world and preach the Gospel to every creature." Ask our divine Lord to teach you to raise your mind and heart to heaven often, especially when tempted to become discouraged.

## May 20—Pentecost

Shortly before taking His final leave of His Apostles on earth, Christ instituted the first novena in preparation for the coming of the Holy Spirit. He told them not to depart from Jerusalem, but wait there for the Paraclete. They spent those intervening ten days in intense prayer and longing. The Church has prescribed this Pentecostal novena for the whole Church and desires us to prepare ourselves for His coming on Pentecost Sunday. This feast is one of the most important in the Church calendar, it marks her birthday. It is most important for us who need the Holy Spirit's possession, direction and counsel in order to please God — "they are the sons of God who are led by the Spirit of God." Ask the Holy Spirit today for a greater abundance of His seven gifts and twelve fruits, and that gift of gifts, an unswerving docility to all His inspirations.



The First Pentecost  
"And they were all filled  
with the Holy Spirit"—  
(Acts 2, 4)

## May 21 — St. Andrew Bobola

This son of an illustrious Polish family entered the Jesuit order in 1611. He labored in and around Lithuania and succeeded in bringing whole villages of schismatics and bad Catholics to unity with and practice of the true faith. The enemies of the true faith captured him and subjected St. Andrew to tortures to which Rome has declared few martyrdoms can be compared. He was partially skinned alive, but somehow did not die and then, after lengthy and diverse tortures, was martyred by

a saber's stroke. Pray to him for that land of his birth now suffering so intensely, Catholic Poland.

## May 26—St. Philip Neri

Blessed with an intense charity, untiring zeal and attractive cheerfulness, it is not surprising that Philip was so popular in and about Rome. Although he was born in Florence in 1515, he studied and was ordained in Rome, and there for the most part devoted his time and energy in the love of God and neighbor. The Oratorians, a congregation of secular priests, was founded by him. He was adviser to popes and cardinals, the playmate of children, the friend of such saints as SS. Ignatius Loyola, Charles Borromeo, Camillus, Francis de Sales and Catherine dei Ricci; and lastly the sinners found in him a sympathetic friend. Pray to St. Philip for that virtue all of us need so badly, a genuine love for God and our neighbor.

## A Thought

Some men read much about religion; yet they find it difficult to believe in the supernatural. There is a difference in the methods of acquiring faith and acquiring knowledge: we read that we may know; we *pray* that we may believe.

# Music for Mass Based on Negro Spirituals

Those who have studied and learned to appreciate the Negro spirituals realize not only their positive contribution to the field of music, but their deep religious significance. The inspired word of God, especially the Psalms, enabled the persecuted people of Israel to look to Him both for deliverance and consolation. The same Sacred Scripture served to bring into existence the Negro spirituals, in which various moods are portrayed by a people who looked upon their servitude as one resembling the Egyptian bondage of God's chosen people.

The spirituals were the only medium the Negro had to express his deeply pent-up emotions in melody that is definitely, if not exclusively, religious. The Fisk Jubilee singers have enthralled and delighted international audiences because they kept this point uppermost in their renditions of the spirituals. Consequently, neither Negro nor white artists can properly interpret the Negro spiritual by divesting it of its fundamentally religious character.

It was heartening to learn some time ago that music for a Mass in honor of Blessed Martin de Porres, a Negro Dominican lay Brother, was being composed, based upon the melodies of a

few well-known Negro spirituals. The composer, Sister Mary Elaine, is no amateur musician. She teaches music at Our Lady of the Lake College, San Antonio, Texas, has an M.A. in composition from Chicago's American Conservatory, and has already composed four Masses and more than 500 other pieces of music. Taking up the suggestion of an Oklahoma oilman, Sister Mary Elaine decided to compose a Mass based on the Negro spirituals. The childlike invocation for the mercy of the Lord portrayed in the spiritual, "Nobody Knows de Trouble I've Seen," forms the basic melody for the *Kyrie* of the Mass. The motif of the *Gloria* is "Go Down, Moses." The strong faith and expectant joy of the spiritual, "Blow Your Trumpet, Gabriel," permeates the *Credo*; the unique melody of "Going Home," is recognized in the *Sanctus*; the sweet strains of "Swing Low, Sweet Chariot," are found in the *Benedictus* and the beautiful "Deep River" is perceived in the *Agnus Dei*.

Copies of this Mass may be obtained from Sister Mary Elaine, C.D.P., Our Lady of the Lake College, San Antonio 7, Texas. Vocal score costs 30c and organ score \$1.

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## THE OPENED DOOR

Elizabeth Perry

The Lord gave sight unto the blind,  
He gave the lame a chance to walk,  
And none who asked were left behind;  
He even taught the dumb to talk.

Ten lepers healed, just one, just one  
Returned to praise and give Him thanks,  
And as we came just one by one  
We praised Him from our colored ranks.

He told us "Ask and it shall be given,"  
Or "Knock and the door will open,"  
Or "Seek and it shall be given thee,"  
"For I, thy Lord and God, have spoken."

He muzzled lions for Daniel's sake,  
He quenched the fire for Hebrews three;  
He stilled the waters on the restless sea;  
He held the Church-door open for me.

That door was opened for me and thee,  
And as I paused to find the Hands  
Which held the door ajar for me,  
I saw the Altar where Jesus stands.





## "Quote and Unquote"

- What Others Are Saying Of
- And About the Negro

### Permanent F. E. P. C.

Among the grievances suffered by certain minorities in our population the most grave and the most fundamental are those which we call economic. When an employer refuses to hire Negroes — when white employees refuse to work beside them — when the Negro is excluded from certain occupations by the practices of labor unions — the motive is economic. Such discrimination is as definitely immoral as if they committed theft or murder because it violates the moral principles of charity and justice. When God commanded man to get a living by the "sweat of his brow," He did not exclude any race or group from either the benefits or the burdens of this arrangement.

The opposition to the pending bill (for a permanent F E P C) arises not from reason and knowledge, but from irrational custom, evil tradition and palpable ignorance. The theory that the Negro must "be kept in his place," namely in menial occupations, has no warrant either in Divine Revelation or in the law of nature. Those who honestly maintain that association with Negroes in work places would be distasteful and intolerable, are simply ignorant of what has been accomplished and they imagine difficulties that do not exist.

*Rt. Rev. Msgr. John A. Ryan  
Director Social Action Dept., NCWC*

### The Rights of the Minority

The 13,000,000 Negroes in America are substantially all wage-earners. In some sections of the country they are the backbone of the labor market. Therefore, if any workers are to prosper and be secure, they must be certain that Negro workers are equally prosper-

ous and secure or the inevitable is invited; for men will try to earn the means of food, shelter and raiment even if they are forced to do so outside the framework of labor unions, or even against labor unionism....

Both the government and labor have made small beginnings... But the primary responsibility rests on each individual. We must convince ourselves and our enemies — at home and abroad — that under democracy there are more bonds that bind us together than those that separate; we must demonstrate by doing that loyal Americans, regardless of vintage, can work, live and worship peacefully and freely together and, together, join ranks to bring a victory the like of which we have never known before.

*Most Reverend Francis J. Haas, D.D.  
Former Chairman of F. E. P. C.*

### Cooperation

The more we have of freedom of education, of rights, the greater becomes our responsibility. Democracy is not a melting pot in which one group can expect the other to do all the melting. Each has to be willing to give up some of its cherished prejudices and preferences to contribute to the common good.

*Ruth Taylor*

### Irrational Impatience Championed

We dub Negroes and their friends "irrationally impatient," simply because we are not convinced that interracial injustice is a sin, a serious sin, a sin as grave as birth control, in many cases a graver sin because of greater malice... There is not time left for kidding ourselves, for refusing to be our brother's keeper.

*Rev. Daniel M. Cantwell*

## ST. AUGUSTINE'S MESSENGER

### Americans All

We are Americans all. Color, creed or class must be no barriers to our brotherhood, with our aristocracy one of individual, not inherited, worth. All we ask is opportunity to work for ourselves, our family, our nation. We do not ask for special privilege. We ask only for the right to be American — first. — *Ruth Taylor*

### Attention! Labor Unions!

As a recognized and permanent force

in American life, labor unions have a unique opportunity and a unique obligation in the peace that is to come. The union can strike the most telling blows against a potent source of unrest and rebellion in the American nation: discrimination against Negroes. By admitting Negroes into their membership on a basis of equality, the unions can destroy economic injustice and beat down barriers of ill-will and stupid opposition.

*Most Rev. Bernard J. Sheil, Auxiliary Bishop of Chicago*

## BRIGHT SPOTS IN THE NEWS

### Southern Newspaper Speaks for Unity

An organization had made the town of Conyers, Ga., the headquarters for the mailing of anti-Jewish and anti-Negro literature. Its activities drew a vigorous editorial protest from the local newspaper — *The Conyers News*, which stated in part: "We are fighting a war to win tolerance in all things. . . . If this organization is trying to promote disunity among the people of this nation, they should move their headquarters somewhere else. There is no room for them in Conyers."

### Down With "Jim Crow"

The repeal of the state law restricting travelers on state transportation routes was urged by Governor O'Connor in Maryland. The "Jim Crow" transportation law has been on the State statute books for about forty years and is only partially observed.

### Canteen for Colored Servicemen

The Catholic Women's League has opened a canteen for Negro troops in Cairo, Egypt. The canteen will remain open for the duration.

### Negro Girl Scout Camp

Sparta, Ga. — Forty acres of land will be given over to the first Negro Girl Scout Camp in the Southeast. The site is in the center of 10,000 acres of land owned by Negroes. The camp will

consist of five log cabins and will be able to accommodate 100 girls at a time.

### Reply to Discrimination Charges

To the charge of racial discrimination in the Flintridge Academy of the Sacred Heart, Pasadena, Calif., the superior, Mother Louise, O.P., wrote this reply to the Los Angeles Interracial Council. Her words may be summed up as follows: No one at the school was given any authority to bar colored students, and the school admits Catholic members of all races on equal terms, when accommodations are available.

### Erase Discrimination

The Committee of Catholics for Human Rights in a message to President Roosevelt proposed a world-wide ban on discrimination as a topic of discussion at the "Big Three" conference. The proposal was indorsed by an imposing number of outstanding figures in the field of religion, education, labor, and government.

### Captain Clifton Lastic

The skipper of the S.S. *Bert Williams*, the fourth Negro to be named captain on an American merchant ship during this war, is Clifton Lastic. He is the first graduate of the "Mulzac School of Seamanship" conducted on the Liberty Ship S.S. *Booker T. Washington*, by the Negro Captain Hugh Mulzac.





## With our SVD Fathers on the Colored Missions

### News From Jeanerette

Father Cosmas Schneider, S.V.D., who went to Jeanerette, La., in December to start the Mission of Our Lady of the Rosary, informs us that things are coming along nicely. He has found about 300 colored Catholics in the town, and already in the few months he has been there has had a number of Baptisms, weddings and funerals. Father further states that the white Catholics of Jeanerette have been most helpful and generous toward the new mission.

On Sunday Father Schneider says Mass in St. Peter's School No. 1 at Julien Hills, six miles away. On Tuesday he goes nine miles away to Glencoe, La., to say Mass in St. Joan of Arc's Chapel, after which he teaches catechism to the colored children in St. Peter's School No. 2.

### Lafayette Reports

The Credit Union of Immaculate Heart of Mary Parish, Lafayette, La., did a total business of \$16,235.97 last year, according to a report sent in by Father Maxine Williams, S.V.D., who organized the unit three years ago. The Credit Union now has a membership of 180, and a total clear treasury of \$13,100.

### Mission Needs

Contributions to the following mission funds will be greatly appreciated:

- 1) Fund for an addition to the Sisters' convent.

Rev. Joseph Holken, S.V.D.  
St. Rose de Lima Church  
Box 185, Bay St. Louis, Miss.

- 2) Fund for an addition of four classrooms and an auditorium to the school.

Rev. Anthony Bourges, S.V.D.  
Immaculate Heart of Mary Church  
Box 256, Lafayette, La.



Primary grade pupils at Our Lady of Perpetual Help School, St. Martinville, La.

## Northwest Florida Negro Missions

(Continued from page 101)

Mary Magdalene's Mission in Tuscaloosa, Ala., and remained there until 1926, when he was sent by the Bishop to Apalachicola. There he has worked faithfully and zealously, bringing about 220 souls into the Church through the saving waters of Baptism. But many of these people have moved away; others have died, till Father's flock today numbers only about ninety.

The Sisters of the Holy Family (New Orleans, La.) conducted a small school in Apalachicola long before the mission was established. When Father Massey came, he built a new school, the auditorium of which he converted into a temporary chapel. The school today has 121 pupils, with five Sisters of the Holy Family stationed there.

Thus, with many disappointments and much hard work, the foundation is being laid for the future success of the Negro Missions in Northwestern Florida.

## The S.V.D. Negro Mission Report

(Continued from page 104)

groes is approaching a critical stage; for, if the Church does not gain souls now, the enemy will outflank us as he also is making superhuman efforts to secure spiritual control of the souls of the Negroes.

We wish to remind our many friends and benefactors that they share in the success of our S.V.D. Negro Missions and that their alms and prayers have not been in vain.

Our missionaries express their heartfelt thanks to all who in any way have encouraged or actually aided them with spiritual or material support.

## Real Charity Keeps Missions Going

The great mission works of the Catholic Church succeed not because they are supported entirely by rich people who donate thousands of their surplus dollars, but because they are supported mainly by ordinary people, who, though oftentimes themselves feeling the pinch of poverty and suffering from the ailments and ills of human nature, nevertheless are anxious to help others as much as they can. We received the following letter from such a person.

"Dear Father: — Here is a little offering for the Seminary. I will do what little I can. I am sick since January 1, 1943. I am with my fifth doctor and have very little hope of being cured. I pray the Lord for recovery and ask you and the whole Seminary to pray for me. I was 79 years old on the 15th of February and this is a pretty good age for a man that started working hard at 10; and I worked hard until I was 76 years old, but I trust in God for my recovery. Please pray for me. I was confined to a bed a few months ago, but now I am up and sometime during the day I have to lie down. I remain yours in Christ, — E. S., Louisiana"

"THE OPENED DOOR," the poem on page 113, was written by Mrs. Elizabeth Perry, a colored convert, not long after her conversion in Austin, Texas.

## MEDALS and CHAINS

Sterling silver religious medals and 24-inch sterling silver neck chains may be had at the following prices:

Sacred Heart Medal and chain ....	\$1.50
St. Christopher Medal and chain ..	1.45
Miraculous Medal and chain #A ..	1.45
Miraculous Medal and chain #B ..	1.30

Address orders to

The Rosary Department  
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# CHILDREN'S CORNER



My dear Boys and Girls:

Here I am again to talk some more about that **SHORT STORY CONTEST** which we started in the last issue. This time I am printing the story which really started this contest out. It was written by an eleven-year-old boy, and what he has done I am sure many more of you can do. Just remember:

1) Any schoolboy or schoolgirl may enter the **SHORT STORY CONTEST**.

2) All you have to do is to write a short story — not more than 500 words — sign your *name, age, grade and address*, and send the story to me.

3) The story may be about anything, but must be original — that is, made up by you, and **NOT** copied.

4) Each month the winner will receive **TWO PRIZES**: a large and beautiful 7-by-10-inch holy picture in colors, and a one-year free subscription for **ST. AUGUSTINE'S MESSENGER**.

5) The runners-up, or next best stories selected by the judges, will be held over and entered in the following month's contest. In this way all the really good stories will win prizes sooner or later.

6) Each runner-up will receive a blessed Sacred Heart Badge (but only once for the same story).

7) The winning short story each month will be published in the **CHILDREN'S CORNER**. Each boy or girl who sends in a story which is neither a winner nor a runner-up will receive honorable mention for trying anyway.

We are sending the prizes this month to Richard Brooks of Mandeville, La., whose story is printed below. Here is the letter which Richard sent with his story:

Dear Father Howard: The other day I was sitting down thinking about making up a story. So after a while I had a story. I showed it to Sister. Then I wrote it in ink. Here it is. If it is good, will you please publish it in your book? I board at Holy Family School, and I am in the 4th grade.

Please write to me sometime. Sincerely yours,

Richard Brooks, age 11  
Mandeville, La.

Now here is the story:

## THOMAS THE GREAT by

Richard Brooks, age 11  
Holy Family School  
Mandeville, La.

Long ago, before our Lord was born, there was a man named Thomas. Some called him "Thomas the Great." Some did not believe in him, so they called him "Thomas the Fool."

Not so far from the place where he was, there was a giant who could see one hundred miles ahead of him. This giant hated everyone. Many people tried to kill him, but they failed. So at last Thomas set out, but first he must pray. After he prayed he started out. While he was on his way he heard a voice saying "Thomas, I am with thee."

When Thomas was one hundred miles from the giant, the giant saw him and rushed toward him. But Thomas jumped out of the way. The giant fell on the ground, then Thomas threw the net on him and dragged

## ST. AUGUSTINE'S MESSENGER

him to his house. He put him under some kind of power. When the giant awoke he asked Thomas where he was. Thomas told him he was in his house. He tried to break loose, but he couldn't, so Thomas unloosed him and took him before the people. The people seeing this rejoiced, saying: "Thank God, and long live Thomas the Great!"

When those who had called him Thomas the Fool saw this they were ashamed, and asked forgiveness. They also praised God, and said: "Long live Thomas the Great!"

(The End)

That is a fine story for a fourth-grade pupil. For writing it, Richard will get a large beautifully colored holy picture, which he may frame and hang in his room, and he will receive the MESSENGER free from now until next June.

Come on, boys and girls, you can win prizes like these also. Just write your short stories and send them in. Let's see who will win next time!

### MY MAIL BAG

Dear Father Howard: I go to St. Gabriel's Colored Mission Church. I have a baby brother who became a Catholic at one month old. My parents are not Catholics, but they go to church with us sometimes. They will become Catholics some day.

Father, I am 13 years old and in the 6th grade. Father, excuse my writing, I am sleepy. I am going to Mass in the morning at 6.30 o'clock to a wedding Mass.

Father, answer this letter any time you have time. I know you are very busy answering other children's letters; I know you don't have time like I do. I want you to pray that someday I may become a priest. I will often think of you at Mass. My mother has two boys and one girl. My sister wants to become a Sister some day.

I would like to come and visit Bay Saint Louis, Miss., someday. My mother wants to put me in a Catholic boarding school some place. Do you all have any Catholic boarding school in Bay Saint Louis; if you all do, write and let me know whenever you have time, and how much a month. I go to Mass every Sunday and Friday.

I will close with love to you. Tell all boys and girls to pray for me. I will pray for them. May God bless you and all. Yours truly,

John Peppers, age 13  
202 Silver St.  
Hot Springs, Ark.

PS. Please send me some of your MESSENGERS. I am sending you 20c. I hope you

will come to Hot Springs some day.

Johnny, I hope that I do get a chance to come to Hot Springs some day. If I do, I will look you up. Thanks for the 20c. By this time you have received the copies of the MESSENGER which I sent you. You will also receive this copy. I am happy that you told me you want to become a priest. The priesthood is a wonderful thing. Pray hard and ask our dear Lord and His Blessed Mother and St. Gabriel to help you. We do not have a regular boarding school here at the Seminary. But the Capuchin Fathers have a Catholic boarding school for boys at St. Benedict the Moor School, 1004 West State St., Milwaukee, Wis., and the Benedictine Fathers also have one at St. Emma's Industrial and Agricultural Institute, Rock Castle, Va. Your pastor, Father Haines, can tell you more about them.

Dear Father Howard: I have not written to you for a long time. Sister Seraphine is still teaching at Our Lady of Grace School, and I still say she is a very good teacher; the best I ever had. Some of these days I will enter the Seminary, and hope to be a priest. I am going to be an altar boy. I am learning my prayers. Yours truly,

Carroll Adams, 4th grade  
Box 64  
Reserve, La.

I hope that Sister Seraphine sees this letter (and I suppose you hope so, too, eh, Carroll?). We will be happy to have you come to the Seminary when you are old enough. In the meantime study your lessons well, be a good and obedient boy, go to church regularly and say your prayers every day. I will remember you in my prayers, too.

Dear Father Howard: Just a few lines to tell you that I enjoy reading your CHILDREN'S CORNER very much.

Father, I joined the Praying Army during Lent and offered up my Masses and Holy Communions for the boys in the Service.

Father, sometime in your spare time pay us a visit at school.

Gloria Lee, 8th grade  
506 Bookter Street  
Bay Saint Louis, Miss.

I know our soldiers, sailors and marines must have received many extra graces because of your prayers and sacrifices for them during Lent. Don't worry, the Recording Angel has kept count of them.

Dear Father Howard: This is my first letter to you. I am the girl who met you at the church door when you came here to give the mission two years ago.



## ST. AUGUSTINE'S MESSENGER

I am now a Catholic. I wanted to be one last year but my parents would not give me permission. This year Sister told us about Blessed Martin. Every night I said a little prayer to him to help me to become a Catholic, and my prayers were heard. I was baptized on March 19. Pray for me. Yours truly,

Dolores Hampton, 6th grade  
1224 - 12th Street  
Augusta, Ga.

It seems that Almighty God does many wonderful things for us through Blessed Martin. Ask him to help you remain a good Catholic all your life.

Dear Father Howard: I am praying for the boys in the Army. I am in the second grade. I go to the Immaculate Conception School. Very truly yours,

Johnnie Hampton, age 8  
1224 - 12th Street  
Augusta, Ga.

May God bless you, Johnnie. Keep up the good work!

The following letter came from a little boy way down in Central America.

Dear Father Howard: My teacher, Sister Mary of the Rosary, read to us about you yesterday from ST. AUGUSTINE'S MESSENGER, but at first I didn't know you.

I attend Sacred Heart School, the Roman Catholic school. It is the largest school in British Honduras. There are 655 children in our school. I am in Standard Five. I suppose I am the first to write you from Stann Creek, British Honduras. If I had known you before, I would have written you a long time ago. My age is eleven years. I would like you to publish my letter in the CHILDREN'S CORNER. May the Infant Jesus bless you. Yours sincerely,

Michael Guerero, age 11  
366 St. Vincent Street  
Stann Creek, Br. Honduras

Michael, I was both surprised and happy to receive your very nice letter. For some reason or other your letter was on the way over two months before it finally reached me. At the very same time I received letters also from the following children in Stann Creek, British Honduras:

Eusebia Norales, age 14, 214 North Commerce; Theodore Castillo, age 12, 546 Cedar St.; Venancio Nunez, age 13, 373 Sawai St.; Coleman Williams, age 13, 192 Commerce St.; Eric Lopez, age 12, 488 Havana St.; Isidore Thomas, age 13, 391 St. Vincent St.; Constance Pascascio, age 11, 385 Oak St.; Seymour Reid, age 12, 431 St. Vincent St.; Morgan Garcia, age 13, 157 Coconut Road; Clementina Roches, age 13, 246 Sawai St.; Andrew Valentine, age 13, 617 Sawai St.; Raymond Gamboa, age 14, 64 Front St.;

Lawrence Flores, age 10, 436 Moho Road; and Frank Diego, age 12, 474 Pollock St.

Thanks for writing, my dear boys and girls. I welcome you to the CHILDREN'S CORNER, and am very glad to have you as my new friends. Write again, and I hope that the next time you write I will be able to publish more of your letters in the CHILDREN'S CORNER.

Attend the May Devotions faithfully this month and pray to the Queen of the May for the souls of all the children in all the Colored Catholic Mission schools.

FATHER HOWARD, S.V.D.  
Bay Saint Louis, Mississippi

## BOOKS

HOW RICH ARE THE YOUNG, by Rev. Edward F. Murphy, S.S.J., Ph.D.; 23 pages; price 10c; Catholic Students' Mission Crusade, Shattuc Avenue, Cincinnati 26, Ohio

"How Rich Are the Young" is a series of short meditations, in which Father Murphy helps young people to evaluate their vocation in terms of life itself — life here and life hereafter. As a missionary, he brings great sincerity and long experience in the apostolate to his task; as a literary craftsman, he has turned out a piece of real literature that is a joy to read. The art work by Adelaide de Bethune—whose woodcuts in *The Catholic Worker* and elsewhere have made her nationally famous — gives the booklet added attractiveness.

WHY GO HUNGRY ? by Rev. Richard Ginder; 16 pages; price 5c; Catholic Information Society, 214 W. 31st St., New York 1, N. Y.

This little booklet of scarcely more than a dozen pages sets forth briefly and simply what Catholics believe about the Holy Eucharist and why they so believe.

## REMEMBER OUR FRIENDS

"It is therefore a holy and wholesome thought to pray for the dead ..." (2 Mac. 12, 46)

In your charity please pray for the repose of the souls of:

Rev. Bernard Bonk, S.V.D., who died in the Philippines.

Mrs. Victoria Setten, who died in Minneapolis, Minn., February 9, 1945.

Mr. Arthur Graham, who died in St. Paul, Minn., February 8, 1945.

May their souls, and the souls of all the faithful departed, through the mercy of God, rest in peace. Amen.

# STUDENT BURSES

A Burse, or Scholarship, of \$5,000 will take care of the education and training of one of our students for the priesthood. Won't you help us complete one of the following incomplete Burses?

Sacred Heart .....	\$4,363.45
St. Augustine .....	899.25
St. Matthias .....	839.50
St. Jude .....	609.50
St. Elizabeth .....	501.00
Holy Ghost .....	188.87
St. Madeline Sophie Barat .....	127.50
St. Martha .....	200.00
Sorrowful Mother .....	12.00

Any amount large or small will be appreciated. Send donations to

**REV. FATHER RECTOR**  
St. Augustine's Seminary  
Bay Saint Louis, Miss.

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## An Annuity

• Give us a sum of money on which we will pay you an annual interest as long as you live. After death the principal will be used for the missionary purposes of the Society of the Divine Word, especially for the education of colored students for the Priesthood.

For information write to the  
**REV. FATHER DIRECTOR**  
**ANNUITY PLAN**  
Society of the Divine Word  
BAY SAINT LOUIS, MISS.

Send for a free copy of our booklet:  
"HOW TO INVEST"

## Why Not Become a Member of the MISSION MASS LEAGUE?

Members share in hundreds of Holy Masses said annually for the living and the deceased League members. They also share in the benefits of various indulgences as well as in the good works of the Fathers, Brothers and Seminarians of the Society of the Divine Word.

**ANNUAL MEMBERSHIP ... \$1.00**  
**PERPETUAL MEMBERSHIP \$10.00**

For further information write to:  
**THE REVEREND DIRECTOR**  
Mission Mass League  
St. Augustine's Seminary  
Bay Saint Louis, Mississippi

## Keep abreast of the progress of the American Negro Missions! **ST. AUGUSTINE'S MESSENGER**

"THE MAGAZINE WITH A MESSAGE"  
will keep you informed

Subscription \$1.00 a year  
(for those in the Armed Services \$1.00 for 2 years, or 2 subscriptions)

**ST. AUGUSTINE'S MESSENGER, Bay Saint Louis, Miss.**



*You are invited*

**TO COME TO BAY SAINT LOUIS THIS SUMMER FOR A HAPPY**

## ***Week-end Retreat***

Leave the daily troubles and worries of these trying times behind and spend three happy days with the Divine Word Fathers at Saint Augustine's Seminary, where the Retreat-Master will help you to find that "peace which the world cannot give." Through silence, meditation and prayer in the religious surroundings of the Seminary you will come closer to God your Heavenly Father. ✓

**THE RETREAT FOR MEN WILL BE HELD**

***July 27-29***

Catholic Men: come and

kneel in the quiet Seminary Chapel,

visit the beautiful Grotto of the Agony,

walk along tree-shaded paths in the  
park, and meditate on God  
and your soul!

### **Make your reservations early**

- An offering of \$5.00 per person will cover all expenses, including meals and sleeping quarters for the 3 days.
- The Retreat opens on Friday evening at 7:30 and closes Sunday at 5:00 P.M.

**Make this Retreat and return home  
spiritually renewed, refreshed  
in body and soul**

For further information write to:

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St. Augustine's Seminary  
BAY SAINT LOUIS, MISS.